THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVI Philadelphia, December, 1927 No. 3

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(*Issued by Executive Committee of Diocese Campaign*)

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First Baptist Church Addition, Dover, Del.
Kent County Hospital, Dover, Del.
Elizabeth F. Murphey Home, Dover, Del.
Fairview School Addition, Fairview, Camden, N. J.
West Jersey Homeopathic Hospital Nurses' Home, Camden, N. J.
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Pennsville School, Pennsville, N. J.

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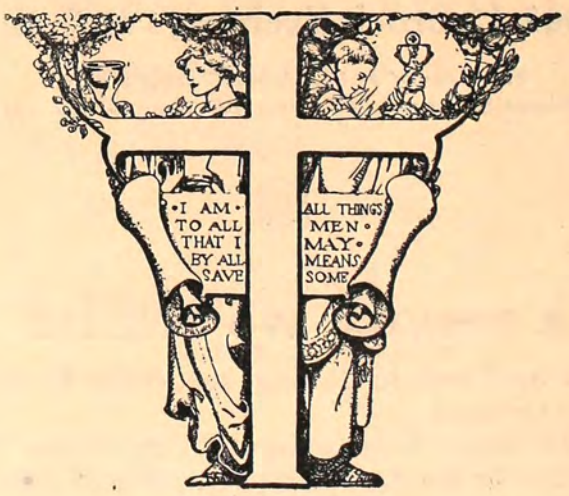

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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VOL. XVI., NO. 3 PHILADELPHIA, DECEMBER, 1927 Fifteen cents a copy One dollar a year

For the Glory of God in the Diocese of Pennsylvania

THE RECORD OF A YEAR'S PROGRESS*

Issued December 2, 1927, by the Executive Committee of the Diocesan Campaign for Missions and Institutions

One year ago there was written into the history of the Church in the Diocese of Pennsylvania the record of an outstanding response to a call for service in a great missionary movement within the borders of this Diocese.

This movement was what has come to be described as the Diocesan Campaign for Missions and Institutions. The response to the call to service and the results accomplished by our people manifested an interest in the work of our Missions and Institutions that is without a parallel in the history of any similar movement anywhere in the whole Church.

Within two weeks after the Bishop's appeal for the Diocese to move as a unit, more than 20,000 of our people from every corner and section registered with enthusiasm their desire to bear their share in the work to be done. In marshalling these forces, more than 1500 Parish workers enrolled under the leadership of their Clergy and their chosen leaders among the Laity.

It was the unanimous decision of our 1500 Parish workers and their Clergy and Lay leaders a year ago that, beginning with December, 1927, the unfinished work of last year be taken up in its relation to the year 1928 and also to the remaining three years.

The Diocesan Campaign Fund Executive Committee therefore feels called upon to note for the information of all our Church people the progress made in the year 1927.

It is a year's development which would have been impossible of fulfilment but for the money so generously given by our people during the campaign of last year.

Our estimated receipts for 1927, consisting of the one-year pledges and one-fifth of the five-year pledges, was approximately $601,289.

We have received to November 1, $614,000, as some of the five-year pledgors have paid more than one-fifth and in a few instances have paid the entire pledge.

We have appropriated the receipts for this year and we are paying on the allocations as the building contracts proceed.

The Committee has acted as advisor to the Bishop in allocating the monies to be expended during the year. When the allocations were completed and the work on each item authorized, the expenditure of the appropriations for Missions was made under the supervision of the Executive Council of Diocese.

The Committee authorized the allocation of funds for many items included in the whole program as follows:

To Missions

For sites:

Provision for part payment on the purchase of four new sites for Missions.

For the new Mission which has been started at Rhawnhurst.

For the new Mission of St. Matthew which has been started at Englewood.

For the new Mission which is to be started at Comly and Large Streets on the Roosevelt Boulevard.

For a new site at Seventh and Bigler Streets in South Philadelphia for the Transfiguration Mission and to which the Mission congregation is now preparing to move.

For first units of Parish Buildings:

The Mission at Rhawnhurst. Cornerstone laid a few days ago.

St. George's Mission, Venango. Work under way.

Towards completion of Parish Buildings:

St. Barnabas, Germantown. This is one of our colored Missions, addition of "Upper Floor" of Parish House. This final unit is now completed.

For Parish Houses:

Trinity Mission, Collingdale, now being built and to be ready for use early in February.

Redeemer, Springfield. This congregation is now worshipping in a club house. Plans for new Church are being completed preparatory to starting work.

St. Mary's, Chester, one of our colored Missions, to begin work on Parish building on new site purchased by congregation. Plans being completed preparatory to starting work.

***See pages 92 and 93 in this issue for pictures illustrating some of the material accomplishments to which reference is made in this statement.**

To Institutions

The Diocesan Institutions provided for in the 1927 program were:

The Episcopal Hospital. Plans completed for new Dispensary building. Towards this project $100,000 was allocated for 1927 and further sums will be allocated in 1928 and following years.

The Galilee Mission. A sum of $40,000 was allocated and paid towards the building of the new Industrial Department. This building is now completed.

Home for Consumptives, Chestnut Hill. The sum of $30,000 was allocated towards completion of addition to Nurses' Home and for Superintendent's House. These are now almost completed. Further allocations will be made.

The Church Farm School. The burdensome mortgage and indebtedness for buildings has been reduced by the sum of $25,000 allotted for this year.

The Sheltering Arms. $8,000 towards cost of improvements at Ravenswood.

To National Council

Payments also were made in 1927 as follows:

Balance of $20,481 due the National Council in fulfilment of our pledge to pay $160,000 as our share in the extinguishment of the three-year accumulated deficit of the General Church.

Paid to National Council, $51,923 to meet the total of $250,000 which the Diocese had pledged to the General Church maintenance budget for 1926.

St. Andrew's Chapel, State College

The sum of $40,000 was allocated towards the building of the Chapel, a work in which all the Dioceses of the State are joined.

Cathedral Enterprises

First payment was also authorized on one hundred acres acquired in Upper Roxborough to be used for Cathedral enterprises and for other Diocesan buildings.

Payment was made also of $2,500 to Christ Church Hospital. This was a contribution from one of our communicants, designated for that Institution.

Preparing for 1928

It is manifest that the year 1927 has shown splendid results. In that single period more progress has been made in the work for which the Campaign was inaugurated than in ten previous years. But of far greater value has been the reawakening of the corporate power of the Church in the Diocese. More than 20,000 of our people have unselfishly and generously said that the work of the Kingdom in our Missions and in our Institutions must no longer be permitted to languish or to suffer because of lack of proper material equipment.

When so large an army of Christian men and women and children have enrolled in so great a cause, surely there can be no turning back; there can be no lessening of interest and effort. It must go forward with increased zeal and a renewed consecration.

The Campaign as a campaign ended on the night of December 13, 1926, but there remained an unfinished part of that great movement which demands that the ground which has been gained must be held, and which calls for a continuation and an extension of undiminished loyalty. In preparation for the material work which is to be accomplished in 1928 there are re-enlistments of one-year pledgors to be made in the few remaining weeks of 1927.

To all of these there is to be presented in the next few weeks the privilege and the opportunity of again joining hearts and hands in the work which lies ahead for 1928 and for the remaining period of the five years.

As this review of the past year's accomplishments reaches our Church membership in the Diocese, the great force of Parish workers that did such faithful service in 1926 starts out again this December to resume the continuation work.

Upwards of 4,000 of our people who made pledges or contributions for the year 1927 are to be visited by members of their Parishes, asking for a renewal for 1928 of one-year pledges and contributions given for 1927. A year ago there were thousands who did not feel they should obligate themselves to pledging for the whole five years, but who told the workers of their willingness to renew the pledge or contribution a year later. It was based on these reports that the Parish workers decided by an unanimous vote one year ago to make visitations again in December of 1927. Those who pledged for the five-year period will not be visited.

To carry out the completed program for all the needs disclosed by the Survey calls for the raising of $3,500,000 during the five-year period. One year ago, when the intensive campaign closed and its record of givings was recorded, a total of $2,010,815 was reported as pledged, or $1,490,000 less than the total needed. Of this $2,000,000, approximately $250,000 represents one-year pledges and contributions.

Renewal of one-year pledges for the year 1928 assures without doubt that every dollar estimated to be required can be raised provided the practice of renewals and securing new pledges is continued throughout the remaining years.

Then, and not until then, will it be possible to say we have finished the work we set out to do. Then at the end of these five years the Church in our beloved Diocese will be equipped as never before to do the greatest work of its long and distinguished history for the upbuilding of the Kingdom of God.

Whether this shall be so rests with each of us as members one with another of Christ and His Church.

It should be kept clearly in view that our program is not an ambitious plan for the extension of our work, but merely to strengthen the Missions that already exist and to make a start in places where we had already decided that work must be inaugurated and to properly equip our existing Institutions.

Again we call upon our faithful Clergy and Laity to dedicate themselves to this great work for the glory of God in the Diocese of Pennsylvania. With faith in God's blessing on our efforts and confidence that our people will respond in the same spirit as last year, we have made our plans to carry out in 1928 a similar program to that of the present year.

PREACHING MISSIONS

The Rev. Sydney Goodman, Rector of Emmanuel Church, Holmesburg, has recently concluded a series of Preaching Missions at Christ Church, Pottstown; St. James', Evansburg, and Epiphany, Royersford. In each Parish a remarkable interest was evinced and the concluding services were marked by large attendance and an unique response in decisions for devotion and service. Some results were immediately apparent in the number in each church who were confirmed or joined new Confirmation classes.

MR. REYNOLDS D. BROWN RESIGNS AS EXECUTIVE SECRETARY OF DIOCESE

At the November meeting of the Executive Council of the Diocese the Bishop read a letter from Mr. Reynolds D. Brown, requesting acceptance of his resignation as Executive Secretary, an office which Mr. Brown has filled since the organization of the Executive Council in January, 1920.

In presenting Mr. Brown's letter the Bishop expressed regret that Mr. Brown felt he could not remain in the post in which he has rendered such faithful and efficient service for eight years. The Bishop said that one year ago Mr. Brown had come to him and tendered his resignation but that he had persuaded Mr. Brown to withhold resigning until the end of his term. Since, the Bishop added, Mr. Brown has taken on important additional duties in his work at the University of Pennsylvania and feels he cannot withhold his resignation any longer.

After several members of the Council had expressed their appreciation of the work accomplished by Mr. Brown the Council voted to accept the resignation, to take effect at the end of the year. Upon motion, the Rev. William J. Cox, the Rev. L. N. Caley and Colonel William P. Barba were appointed a committee to draw up suitable resolutions.

Mr. Brown's letter of resignation follows:

Rt. Rev. Thomas J. Garland,
202 South Nineteenth Street,
Philadelphia.

Dear Bishop:

I feel that the time has come when I must ask you to accept my resignation as Executive Secretary. I should be willing to hold the fort for a short time —until the end of the year at the longest—but I am conscious of still working under considerable pressure, and can see quite clearly that I shall not really have the proper opportunity for doing the writing which I have started, until I am largely relieved of outside engagements.

I need not say to you that it has been a source of pride and pleasure to me to serve the Diocese in this capacity, and I am glad to feel that I shall leave behind me an office and staff which I believe are universally acceptable.

I must not lose this opportunity either of expressing my very genuine appreciation of my relations with you; you have always been particularly kind and considerate in our dealings, and I have come, I think, to have a sympathetic understanding of the greatness of the task that confronts a Bishop of Pennsylvania and a very large admiration for the many qualities which qualify you to serve as its leader.

May I add that if eight years of experience are regarded as an important asset to the Diocese in any way, of course I shall be proud to serve the Diocese in the future within any reasonable limits of time.

With renewed appreciation of your courtesies to me and with best wishes for the future success of the Diocese which we both love, I am,

Faithfully yours,

(Signed) Reynolds D. Brown.

THE REDEEMER, BRYN MAWR, GIVES PAROCHIAL CHAPEL TO DIOCESE FOR MISSION

The Rector, Wardens and Vestry of the Church of The Redeemer, Bryn Mawr, have generously donated to the Diocese all the ground, property and equipment of St. Joseph's Chapel in the old Merion Square district of Montgomery County, now officially known as Gladwyn, to be a Mission of the Diocese.

St. Joseph's has been under the Parochial care of The Redeemer Parish for several years. Through the gift the Diocese comes into possession of a fine piece of ground measuring approximately 300 by 150 feet. On the ground, with ample room for future building, there is a large, strongly constructed and fully equipped Parish building. The building includes in its equipment a large auditorium, a Chapel for worship, a library of approximately 2000 volumes, an apartment for the residence of the priest in charge, together with ample facilities for all social and other activities. It is estimated the value of the ground and building is upwards of $40,000.

The Bishop has appointed the Rev. William Powell, who was Ordained to the Diaconate on November 12, to take charge of the Mission, in addtion to taking charge of Trinity Mission, Gulph Mills.

CHURCH OF SCOTLAND DIGNITARIES TO SPEAK AT CHURCH CLUB DINNER

For many years the Annual Dinner of the Church Club has been the occasion for an outstanding social gathering of laymen. This year it takes on a wider interest as it is to be a joint dinner with the Churchwoman's Club. All men and women of the Church, whether members of either club or not, are welcome.

The dinner will be on Wednesday evening, December 7, at 6.30 o'clock, in the Clover Room of the Bellevue-Stratford hotel. In addition to Bishop Garland, who will give the Greeting, the speakers will include the Rt. Rev. Frederick Llewellyn Deane, D.D., Lord Bishop of Aberdeen and Orkney, and the Very Rev. H. Erskine Hill, M.A., Provost of St. Andrew's, Aberdeen.

Dinner places may be had for $3.50 per cover by making application to *"The Churchwoman's Club, 134 South Twenty-second Street, Philadelphia,"* or to *"Mr. John B. Lear, President, The Church Club, 202 South Nineteenth Street, Philadelphia."*

LORD BISHOP OF ABERDEEN ARRIVES HERE DECEMBER 3 FOR SIX DAYS' VISITATION

The Rt. Rev. Frederick L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, and the Very Rev. H. Erskine Hill, Provost of St. Andrew's Cathedral, Aberdeen, who are visiting America in the interests of the proposed Memorial to Bishop Seabury in the Cathedral Church of Aberdeen, will be in this Diocese as the guest of Bishop Garland from December 3 to December 8.

During their stay they will fill a number of speaking engagements. They will arrive on Saturday, December 3. On Sunday morning the Lord Bishop will preach in St. Peter's Church, Third and Pine Streets, and at 4 o'clock in the afternoon at St. Martin-in-the-Field, Chestnut Hill, and at night will make the address in St. Paul's, Overbrook.

Provost Hill will make the address on Sunday night at the 7.45 service in the Chapel of the Mediator, Fifty-first and Spruce Streets.

On Monday, December 5, both the Lord Bishop and Provost will meet the Clergy of the Diocese at a Clergy Luncheon to be given in the Church House, at 12.30 o'clock, and from 4 to 6 o'clock they will be the guests of Bishop and Mrs. Garland at a Tea in the Bishop's House.

On Tuesday, December 6, the Lord Bishop will make an address in the Collegiate Chapel of St. Andrew, at the Philadelphia Divinity School, at 5 o'clock.

On Wednesday night both the distinguished visitors will be guests at the joint Annual Dinner of the Church Club and the Churchwoman's Club in the Bellevue-Stratford, at 6.30 o'clock, and at which the Lord Bishop is to be one of the speakers.

On Thursday, December 8, they will be speakers at the English Speaking Union at a luncheon in the Bellevue-Stratford.

The Lord Bishop and Provost Hill are representing the Scottish Church in its appeal to the Church in America for the reconstruction of St. Andrew's Cathedral as a memorial to Bishop Seabury, who was consecrated at Aberdeen, November 14, 1784. The present structure of St. Andrew's, built in debased Gothic, supplies, according to Provost Hill, "the plainest and ugliest Cathedral in the British Isles."

FIFTY YEARS OF LAYMAN'S ACTIVITY IN ONE PARISH IS NOTED BY VESTRYMEN

If this article gets in THE CHURCH NEWS it will not only record a fine tribute to one who through his energy did a lot in the foundation of our Diocesan paper and who since its beginning fifteen years ago has been its faithful business manager, but it will prove also that sometimes it is possible for an editor to draft the services of the composing room, editorial "make-up," press room, bindery and circulation departments and keep the business manager in the dark.

As most everyone knows, our business manager is Mr. Charles H. Clarke, and everybody knows what a good Churchman he is and the love and affection he has for the Church of The Saviour, West Philadelphia. He is withal adorned with modesty, so the editor and the managing editor are sure to get a "call down" from the business office for publishing this copy of a letter sent to Mr. Clarke by his associates on the Vestry of The Saviour Parish. The letter is the official action of the Vestry, however, and it reads:

"MR. CHARLES H. CLARKE,
"15 Runnymede Avenue,
"Lansdowne, Pa.

"MY DEAR MR. CLARKE:

"There are few men to whom the opportunity is given to serve any one purpose for half a century, or, if given the opportunity, have the moral will and energy to exercise it in the service of their fellow-men; and so it is an honor to extend to you our felicitations on the fiftieth year of your association with the Church of the Saviour, an enviable record for years of service and consecration of effort to an ideal, pursued with one increasing purpose to serve your fellow-men.

"Through the days of sunshine and shadow, hopes and disappointments that fifty years may bring in the life of a Parish, you have maintained your faith in the purposes and increasing greatness of the Church of the Saviour; no doubt your eyes have beheld the clouds, but they have always looked through the silver lining beyond.

"In all the activities of the Parish, through this cycle of years, you have always been so earnestly and vividly interested, that it is difficult to select any special work as illustrative of your activities, and yet, the *Parish Messenger,* of which we are so justly proud, not only as our Messenger, but as a Messenger widely known outside of our own Parish, stands out so boldly as your inception and creation, and is due so entirely to your generosity and devoted efforts, that we must make special mention of it; for when we read its fine printing and view it beautiful illustrations, we associate it with you.

"Likewise, your name has so long been synonymous with the Sunday School and its work, which you have pursued and fathered for so many years, that it likewise seems a part of your life with us and with the children of the School.

"Of the choir and many other Parochial Societies, we need not speak in detail, except to say your helpful influence has been felt in all of them.

"In the Vestry, where your fellow-members have had the privilege of closest contact with your charming and unfailing courtesy and gentleness and where the impress of your wise council and guidance has been felt, you have naught but loving friends and the Vestry feel honored in speaking not only for themselves, but for the Clergy and the members of the Parish, who, out of the great affection they bear you, greet you on this your fiftieth anniversary as a member of the Church of the Saviour with hearty congratulations and grateful acknowledgment of your unfailing and energetic loyalty and to express the high hope that you may continue your active and helpful participation for many years to come in the life and work of the Church of the Saviour.

"THE VESTRY OF THE CHURCH
OF THE SAVIOUR.

"October 10, 1927."

94TH ANNUAL SERVICE OF THE BISHOP WHITE PRAYER BOOK SOCIETY

The Ninety-fourth Annual Service of the Bishop White Prayer Book Society will be held on Thursday afternoon, December 8.

The Time.—4.30 P. M.

The Place.—The Collegiate Chapel of St. Andrew, Philadelphia Divinity School, Forty-second and Spruce Streets.

The Preacher.—The Rev. Dr. George G. Bartlett, Dean of the Divinity School.

These Annual Services of the Bishop White Prayer Book Society are of real interest and value.

Help to make this, the Ninety-fourth Annual Service, widely known.

Come yourself and tell others to come.

DON'T KNOCK!

A good thing to remember,
And a better thing to do,
Is work with the construction gang,
Not with the wrecking crew.

VESTRY ADOPTS MINUTE ON RECTOR'S RESIGNATION

"The Wardens and Vestrymen of St. Mary's Church, Hamilton Village, deem it unfit that the resignation and departure of their Rector, the Rev. John Alexander Richardson, should find merely routine mention in their minutes, and desire to express to him their profound regret that he has felt obliged to terminate his connection with the Parish to which for eight years he has devoted his affectionate care.

"Mr. Richardson has won a place in our hearts to which we find it quite impossible to give adequate expression; we who have been his Parishioners at St. Mary's shall always be his debtors. His care in beautifying both the services and the edifice in which the services were held, his gifts in teaching the verities of catholic Christianity, his rare abilities as a preacher, his single-minded devotion to the Sacraments and the reverent beauty of his celebration of the Holy Communion, his tireless attention and loving sympathy to those who in times of illness or of sorrow needed his ministrations—all these things, and others, we can never forget.

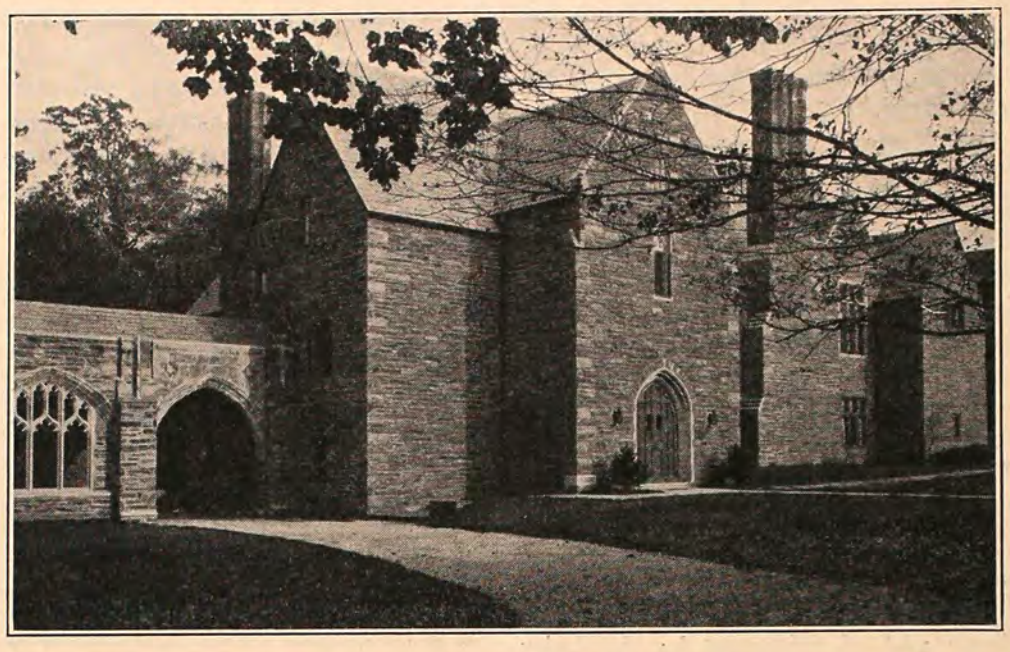
"We are grieved that he has left us. Yet we realize that his going has been occasioned only by an opportunity for other and wider work, the training of young men for the priesthood of the Church, and we know that our claims upon him could not rightly have been given preference. We want Mr. Richardson to know that he has carried with him to his new work the affectionate regard and love of St. Mary's Parish, and our earnest prayers that in this new work his labors may bear fruit hundredfold.

"October 4, 1927."

ORDINATION OF DEACONS

Bishop Garland officiated at an Ordination in St. Nathanael's Church, Allegheny Avenue and E Street, Philadelphia, on Saturday morning, November 12, when William Powell and Leon E. Shearer were made Deacons. Mr. Powell was presented by the Rev. George R. Miller, Rector of St. Nathanael's, and Mr. Shearer by the Rev. James M. Niblo, Rector of St. John's, Norristown. The Rev. Jules M. Prevost, in charge of the Bucks County Country Centre Missions, preached the Ordination sermon. Both men are completing their studies at the Philadelphia Divinity School, and Mr. Powell has been assigned to take charge of the new Diocesan Mission of St. Joseph, Merion Square, and Trinity Mission, Gulph Mills. Mr. Shearer has been assigned to New Hope and Solebury in Bucks County as an assistant to Dr. Prevost.

New Parish and Community Hall of All Hallows, Wyncote



The etching which accompanies this article shows the fine new Parish House of All Hallows, Wyncote, so constructed as to serve also the purposes of a Community Hall. It was dedicated by the Rector, the Rev. Clarence C. Silvester, on September 25. Early in November the Convocation of Norristown met at All Hallows and had a splendid opportunity to inspect the new building and to feel also the warmth of the most hospitable welcome All Hallows gave the Convocation within the walls of the building.

The building is joined to the Parish Church by a Cloister of three bays. It is a stone building adorned on the front by half timber and brick work, and its dimensions are 85 by 40 feet. The plans were prepared by Frank R. Watson and his associate, William Heyl Thompson, of Philadelphia. Roy Randall, of Jenkintown, was the general contractor. In style and furnishings it is quite out of the ordinary and has cost approximately $115,000, of which all but $25,000 is in sight. Before the plans were finally approved over $40,000 in cash had been paid in. It is the wish of the Rector and Building Committee that no mortgage be placed on the building, but that the money be borrowed from the bank on notes to be paid off in the very near future.

Upon entering the building either through the Cloister or from Bent Road there is a spacious hallway with stairways to the second floor and to the basement, while straight ahead is an ample room equipped as an office and library, and housing the library of the Woman's Club of Wyncote. To the right there is a smaller auditorium with a platform on either side of which are rooms, one used as a retiring room and the other as a store closet for the Woman's Auxiliary, in which all supplies and sewing machines are kept. The entire back of this auditorium is equipped as a dining room.

Downstairs is used by the Primary Department of the Church School, the Woman's Auxiliary, the Church School Service League, the Woman's Club and other community organizations. A large and completely furnished kitchen opens off the dining room, fitted with a dumb waiter for service to the second floor.

Besides a serving kitchen on the second floor there is a room for the use of the Secretary of the Church School, with individual lockers for each class and two coat rooms. The rest of this floor is given over to a huge auditorium, with stage fully equipped for dramatics, musicales or motion pictures. In the rear is a balcony with the very latest improved fire-proof motion picture projection booth. The balcony can seat a number of people. The Wyncote Kindergarten uses the large auditorium on week days, the Senior Department of the Church School on Sundays. The basement contains the heating plant and also a large play room, 40 by 50 feet, for the children.

The Cloister is erected in memory of William C. Kent, for many years Rector's Warden, and who for thirty years was interested in making All Hallows mean something to the community. The Cloister was built by Mr. Kent's widow, his son and his daughter.

Mr. A. B. Parvin, present Rector's Warden, was Chairman of the Building Committee, and the Rector, Chairman of the Finance Committee, while the furnishings were in the hands of a committee of ladies headed by Mrs. Henry Spalding.

FREE CHURCH OF ST. JOHN LOSES FAITHFUL WORKER

In the death of Mr. George W. Margerum the Free Church of St. John has lost a devoted servant of God, one who was honored and respected by all who were privileged to come in contact with him in his work at St. John's. His death, which occurred on September 14 as the result of an injury, was a distinct shock to the entire Parish. The burial service was held in the church on Sunday, September 18, at 3 P. M., and in addition to a large congregation, was attended by the Sunday School scholars in a body, the Bible Classes and the teachers and officers of the school. The pall-bearers were members of the Vestry. Interment was at Bellevue Cemetery.

On May 25, 1927, a testimonial dinner was given Mr. Margerum in the Parish House, on the occasion of his forty-fourth anniversary as Superintendent of our Sunday School. At that time he was presented with a watch, in token of the esteem and affection in which he was held. This affair was one of the happiest occasions of his life. He was a man who all through life had given God first place and had given of himself unselfishly in the work which he loved so much, the Christian training of children.

WILLIAM HARRIS.

FORM PLAN TO INCREASE ATTENDANCE AT CHURCH

During the week of December 11 fifty chosen men who are regular worshippers at the Free Church of St. John, divided into teams of two men each, will visit every individual on the Parish lists. They will carry with them printed cards in which are listed all the Sundays of the year together with days on which there will be special services.

The idea of the visit is primarily to stir up the life of those who are already members of the Parish. Where there is any misunderstanding, laxity, indifference, or lack of enthusiasm, the men will attempt to correct it. The purpose of the card is to provide a means whereby the individual may keep a written account of his church attendance during the year. This he does by placing a check in the space designated on the card.

Those who will do the visiting have been meeting together for the past month in preparation for it. The suggestion of this practical method for helping stir up greater church attendance came from one of the Vestrymen while planning for the annual financial canvass. This visit on the part of the men, however, is entirely separate from the financial canvass which was held on the last Sunday in November.

The Conferences at the Church Farm School

If careful attention and warm appreciation are any gauge of success, the Conferences of the Diocesan Field Deparment at the Church Farm School, October 26-30, qualify for a large measure thereof.

One Rector returning to his job remarked, "Well, I for one am converted. Hereafter, I shall not only spread the whole of the quota before my people, but I shall make sure that through the Every-Member-Canvass they get a clear vision of the Church's work throughout the world." He had caught the keynote message of all the speakers—"Every member of every Parish a sharer in the Church's great work." We talked and thought in terms of the whole.

Bishop Barnwell started each conference with the same fine opening address. The opportunity for leadership by the Clergy and of fulfilment by the Laity depend upon exactly the same principle. Christ gave to each of His followers the same commission, namely, to apply the Christian religion to life. Wherever Christian people are true to this commission, the Church is performing her task. To the extent that each of us is devoted to it do we deserve the name of "Christian."

With this inspiring opening the conferences each proceeded to a detailed consideration of the present task before the Church. The Rev. Bland Mitchell, chairman of the National Field Department, with the aid of maps and charts outlined our missionary work, giving illuminating facts regarding the special problem that confronts us in each mission field.

Dr. Patton, of the American Church Institute, followed with a brief account of our work among negroes. The Church's work with the negro is nation-wide in scope and has grown up to its present dimensions with rapid strides.

The program of the Diocese next came up for description and discussion. Dr. Caley gave a promising account of the extensions of the Church into the newly settled parts of the city's environs.

A few words from Dr. Tuke amply outlined the motive of Religious Education, namely, to inform men concerning God and His message that His task may be performed. Mr. Reynolds D. Brown ably summed up with a few words concerning the making of the Diocesan Budget.

The subject which evinced most interest at both conferences was Bishop Barnwell's admirable presentation of Ways and Means. In a short hour he gave us the gist of a booklet (written by him and published by the National Council), called "A Parson's Hand-Book," which provides a most effective method of drawing up a Parish budget and presenting it to the people. "Gather together at the beginning of the year the whole Parish," said the Bishop. "This may be done by a series of six consecutive meetings at one of which *every* person can find it convenient to be. Should the Parish have established in it the 'group system,' the information may be all the more forcibly presented. The business of these meetings is to get from the people an expression of their opinions about what work the Parish should be doing in every field. No word should be made of money yet. Only when every suggestion is in should the whole list of them be offered to the Vestry. The task of this body is to translate work in terms of money. The resulting computation represents the Parish budget for the ensuing year.

"The advantages of this method of operation are many. In the first place it is the people who make up the budget, not the Rector or a small representative group. The budget will be better for that. Such a budget will also command an interest and respect which no other one could do. For this reason, when Vestry turns back to the Parish for money contributions it can do so with the appeal that here is the people's commission turned back to them for the means of execution.

"But the Vestry has an even more cogent appeal than this, for they can bring home to every individual his fair share in a perfectly impersonal fashion. It will be their business to demonstrate the amount which must be raised not only from the Parish, but from every soul in order to execute this budget. They can depend only on former givers, of course. By the proportion, therefore, that the new budget exceeds the former annual income, each new personal contribution will have to exceed that of the current year.

"This will mean, for example, that should the Parish budget be increased from $20,000 to $25,000, the donation of a man giving twenty cents a Sunday would have to be increased to twenty-five cents a Sunday, that of a man giving $1.00 a Sunday to $1.25. Nor will there be any room for criticism or resentment, as the appeal will not really have come from the Vestry at all, but from the whole Parish to every individual in it. If the budget which all have drawn up is to be accomplished, then the money to fulfil it must be forthcoming from the same constituency."

Bishop Barnwell's experience of the success of this plan is country-wide. He told us that where tried with intelligence and consideration it had never failed to produce a great step forward in religious energy and results accomplished.

A most vivid presentation of the unified task of the whole Church was Bishop Barnwell's example of the western mountain streams and the dusty desert. The description almost without further explanation clearly demonstrates the vital part that every Parish contributes to the Church's cause through moneys devoted to her program. Out in Colorado until recently the mountain streams cut down through their own rocky valleys to the rivers and eventually to the sea without contributing a single drop to the nearby places. The new irrigation systems have changed all that. The various mountain streams now flow into conduits which cut across them, all gathering the water further down into a great reservoir from which it is in turn piped to produce in the desert a peach orchard, an alfalfa field, a city's water supply. Of course, the streams correspond to the various Parishes, the conduits to the Dioceses, the reservoir to the General Church, and the blossoming fields to the missionary and other causes which the Church is promoting. The whole point of the matter, of course, lies right here, that when the whole system functions perfectly the result produced in the desert represents the best work that the Church can do. But if the contribution of a single Parish be cut off, the whole body suffers.

Thus failure of a Rector or Vestry to enlist the fullest interest of their people is like damming up one of the little streams entirely or substituting for its fullest flow merely a trickle. It was a graphic picture of the theme which vitally concerned us—"Every member a sharer in the Church's whole task."

The discussions which followed each address should have been longer, but we experienced the usual difficulty of putting through the program on time and

MULTUM IN PARVO

Have you seen the four-page folder issued by the Diocesan Field Department with answers to thirty-two questions concerning our 1928 Parish Apportionment?

It carries just the information that people are asking for as Every-Member-Canvass Day approaches.

Clergy can order copies enough for parochial distribution by telephoning at once to the Executive Office (Spruce 8360).

The little folder contains much valuable matter. It will save considerable talk and maybe some anguish.

unfortunately skimped this most important part of the conference. Certain resolutions, however, were discussed and adopted, one from our dear departed friend, Andrew Haughey, commending the Every-Member-Canvass as the proper method for presenting the Church's work to the Parish. Another resolution sponsored by Mr. Groton recommended to the Field Department a "pay as you go" policy for the Diocese. It was pretty generally felt by the members of the Clergy Conference that no more should be pledged to the National Church in any year than the total received as expectations from all the Parishes.

The Department is taking these matters under careful consideration and feels much gratitude to all who by their discussion threw light on the problems which now face us.

With a view to providing every facility to Parishes needing our help, the Department has secured the services for November of three members of the National Council, Mr. Franklin, the treasurer, and the Revs. Larned and Schmuck, of the Field Department. These men have upon the invitation of the Rectors visited many Vestry meetings and conferred with many Rectors and individual Vestrymen. They not only answer questions, but strive to throw light on the particular problems of the Parish so visited.

Any Parish desiring such service will be able to secure it by applying to the Department, though we may not be able to give it at once. We stand ready at any time to help as we shall be called upon.

There were two outstanding factors in the success of our conferences which were obvious to all who were there, first, Bishop Garland, who considered the undertaking of sufficient importance to be there on all five days and for practically the whole time. It was his sponsoring of the undertaking which brought the men out. It was his careful summary at the end of each conference that emphasized its most important factors in a way that impressed them in our memories.

The other factor to which only allusion so far has been made was Mr. Shreiner and his excellent school plant. He, himself, was present at all meetings looking after and even forestalling our needs. Mr. Shreiner has again proved to us all that his school is an asset to the Diocese and the General Church in a way and to an extent that even its friends had not suspected would be possible.

One hundred and twenty Clergy and eighty-five Laity—a fine and representative group to secure for a two-day conference on any subject. But Pennsylvania never was a Diocese that did things by halves!

What is the Quota of Your Parish for 1928?

The Quota Committee of the Diocese has requested each Parish and Mission to report to the Bishop before the end of December the maximum amount that may be expected from each one in relation to the Diocesan Budget for 1928 plus the maintenance requirements of the National Council.

The Diocesan Budget fixed by the Executive Council for 1928 totals $240,149.30. This is an increase of $4552 over the total for 1927.

The annual apportionment to the Diocese of Pennsylvania for the present triennium is $316,800. At the November meeting of the Executive Council of the Diocese the Quota Committee was authorized to use this figure in the mathematical basis on which the contributions applying to the quotas are to be calculated.

These two budget items total $556,949.30, which is approximately 39 per cent. of the total of the current expenses of all the Parishes and Missions in the Diocese on which the annual assessments are based.

This 39 per cent. of the current expenses represents the mathematical share of the total budget. Average givings applying to the quotas over the past three years indicate that many Parishes far exceed this figure, while others have not been able to meet it.

It will be essential that more Parishes and Missions make the effort to contribute in excess of the 39 per cent., not only that the expectation figure for 1927 may be exceeded, but that it may be so far exceeded that a reasonable approach to the full budget may be made in 1928.

What would you want to see filled in as an "expectation" in the case of Parish "X"? For example:

39% of Current expenses	Average contributions to quota for 3 years	1927 Expectation	Expectation for 1928
$5,200.	$3,100.	$3,000.	?

Advance can only be made as the spirit of consecration to this great task grows in the Diocese. The communication from the Finance Department embodying a report and appeal of the Quota Committee sets forth those figures and facts which will enable each Parish and Mission to fully understand the relation of its expectation figure for 1928 to the full budget needs of the Diocese and of the National Church.

UNIVERSITY STUDENTS AVAILABLE FOR MEETINGS

At the Chapel of the Transfiguration, the Rev. John R. Hart and his associates are developing a department which is known as "Deputations" in the language of the campus. It is the purpose to train students to go out as lecturers and speakers, giving people information about university life, with special emphasis on morals and religion.

Rev. Charles Urban is to be the Student Chairman of this department. Mr. Urban is a member of the football team and the heavyweight wrestler of the university. He came to the Chapel from the Evangelical Church, in which he had been ordained before receiving his college education. He is in the choir and a member of the Student Vestry, and is making a great success as a boys' worker.

Assisting Mr. Urban will be Granville Carrel, the halfback on the football team; Leon Westgate, center on the team, and Ricard Hansen—all members of the Vestry—and Robert Witter, Student President of the Christian Association, and Foster Sanford, the Chairman of the Vestry and captain of the baseball team.

These and other students will be prepared to address Young People's Societies, Church services, special meetings, or any gathering which the clergy and laity of the city think advisable.

All communications should be addressed to Rev. Charles Urban, 4238 Pine Street. 'Phone, Evergreen 4133.

The thing that wasn't done when the time came is never quite compensated by the thing done later to make up for it.—*Continent.*

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THE CHRISTMAS HYMNS

If the most ancient precedent and the only recorded celestial practice have any authority on this terrestrial ball, then the best way to celebrate Christ's birth is by singing hymns. For was not that the way of the angels on the first Christmas morn? We may be certain, therefore, that when we usher in Christmas by singing our sweet and gladsome carols we are celebrating on earth as it is celebrated in heaven.

And how fortunate we are who worship in English that some of the world's best Christmas hymns were written in our language! Surely there is nothing more beautiful on mortal tongue, nor more suitable for the season than Charles Wesley's "Hark, the Herald Angels Sing," and our own Phillips Brooks' "O Little Town of Bethlehem." These two carols are remarkable in that the authors have succeeded in combining singular lyrical charm with an unusual freedom from the poor theology which mars some of our most popular hymns, so that even the most scrupulously orthodox believer can safely sing them without mental reservation or fear that under the stress of emotion he may inadvertently utter heretical or strange doctrine in the words of a hymn. The language of devotion is not the exact and cautious language of science or dogma. We would not wish it to be lest our hymns should all be as stiff as the formulas in some of the verses of Adeste Fidelis, mere recitation of theological propositions. But both Wesley and Brooks have marvellously preserved the orthodox teaching of the creeds on the Incarnation without sacrificing that warmth of devotion which is the primary requisite of a good hymn.

Besides these English hymns we have been enriched in the New Hymnal by translations of the best carols of other nations: Greek, Latin, French and German. How good to have "Silent Night" and "The First Noël!" Literally "they have put new songs in our mouth," whereof we are glad. Thank God for the Christmas hymns! In the minds of the older folks they are invested with a halo: around them cling the sacred and beautiful associations of childhood in the old home and the parish church, for they were the chosen hymns of youth. To the children, the Christmas carols are the most popular of all songs, for Christmas is the day of laughing youth, as Easter is of dim-eyed old age. The first Christmas was God's adventure in sharing the feelings of youth, and its anniversary will be forever the children's great day.

THE SUBWAY AND THE CHURCH

Throughout the whole northern and northeastern section of Philadelphia and the suburbs adjoining, the real estate operators are cherishing great expectations of a tremendous growth in population when the subway begins to operate, possibly next spring.

This new development should be as interesting to the Church as to the land speculators, for it means that there will be an exodus of many of our communicants from city Parishes into the new settlements that will spring up. Will the Church be there to meet them and to grow up with the neighborhood, or shall we do as we have so often done in the past, wait until other churches have weaned away our own children, and then go in last to establish a feeble mission in an unattractive building and wonder why we can't get the children and young people back again? That has happened again and again with depressing regularity. And even though we are learning from our failures, we are still slow in acquiring sites. Not until the Diocesan Campaign of last year were we able to purchase some of the property in the region tapped by the Frankford Elevated, though it could have been foreseen years ago that the development was coming.

However we may dislike centralization of power, it is evident that those churches that have centralized governments can act more quickly in securing strategic sites for new buildings. And if either our Bishop, or the Deans of the Convocations, or both, had a fund at their disposal sufficiently large to purchase property wherever they foresaw a great development coming, we would be much stronger in the newer parts of Philadelphia and in the suburbs than we are today. Watch the north and northeast! The next section to grow rapidly will be north of Olney Avenue along York Road and to the east and west of that thoroughfare as far as Hatboro. From the mouth of the subway new homeseekers by the thousands will pour and they will settle north and northeast of Philadelphia.

THEY CAN'T GO UNLESS WE PAY

It is sound business to pay as you go, but if you are not willing to pay enough or to increase your resources you can not go very far, and you may have to stop some of your going.

A sentiment generally expressed throughout the Diocese and emphasized at the Clergy Conference, held late in October, would commit the Diocese to report to the National Council as the amount to be expected

applying on the Budget for Maintenance of the National Church for 1928, only the total of the expectation figures reported to the Bishop by the several Parishes and Missions in response to the quota requests which have been sent out. This would make it imperative that every Parish and Mission send a maximum expectation figure to the Bishop before the first of the new year.

Who will pay more, and who will pledge more? Both the Diocese and the National Church need a generous number of those who will say, "You may count on our Parish."

Some Personal Reminiscences of Changes in the Diocese During the Past Seventy Years

By the Rev. G. Woolsey Hodge, D.D.

[This is a continuation of the article which was published in the November issue. The latter ended where Dr. Hodge, while serving as an assistant at Old Christ Church, was placed in charge of Calvary Church, then at Front and Margaretta Streets, which had been taken over as a Chapel by Christ Church.—Ed.]

At Calvary Church I was more free to carry out some of my ideas in regard to Church furnishing and services. Among other things, I substituted for a marble top ice cream table, which formerly served as an Altar, one of oak of proper size and form. I also engaged a number of the ladies of the Parish to provide for it the different colored Altar cloths for the various Church seasons. Another innovation was the singing of the Litany in the afternoon for a children's service. This led to long correspondence with a Vestryman of Christ Church, who maintained it was illegal.

After being four years at Calvary, I made an offer to the Vestry of Christ Church to give up my salary which I had been receiving, that someone might be appointed in my place, and undertake the raising of a fund to build a Chapel in the western part of the city, a plan which had been long contemplated, owing to the removal of so many of the members of the Parish to that part of the city. The Vestry authorized the undertaking, only stipulating that they were to assume no financial responsibility for it.

Services were first started in a room over a liquor store on Chestnut Street above Seventeenth. For this I secured again a proper-sized Altar, with some pews, which had formerly been in the Second Presbyterian Church on Seventh Street, and formed a boy choir. After some months the services were transferred to a Chapel which had lately been erected for a French congregation on Twenty-first Street above Chestnut, the arrangement being that we were to hold services at hours when it was not needed for the French congregation. To this I moved my Altar. It was, however, objected to by the French Church authorities, who substituted for it a very small table, covered with a blue cloth, falling down only a little way in front, with a yellow fringe. That I might have what had at least the appearance of being an Altar, I secured a board of the proper size, which was laid on top of this table, to which colored Altar cloths were attached. This necessitated the putting in and taking off this board before and after each service, a very awkward arrangement.

In the meantime, we proceeded to seek a permanent location for a Chapel and raise funds for its purchase. We succeeded finally in securing the lot and building the Chapel, which now stands on Pine Street above Nineteenth. Our doing so was strenuously opposed by the Rev. Mr. Appleton, Rector of the Church of the Mediator, at Nineteenth and Lombard Streets. He appealed to the Standing Committee of the Diocese to prevent it, but as there was at that time no canon in regard to the location of new churches, and as Christ Church, being the mother church of the Diocese, claimed the whole city as its Parish, we were allowed to proceed.

When the Chapel was opened I introduced a vested male choir, the third in the city, St. Clement's and St. Mark's having preceded it. Soon after the Chapel was opened the Rev. (afterwards Dr.) Henry R. Percival offered me his services, without any compensation. This enabled me at once to carry on the church, as I think all city churches should be conducted. We had four services every Sunday, including of course two celebrations of the Holy Communion, and two, sometimes more, every day in the week. The Chapel rapidly filled up, the attendance at the daily service being remarkably large. So markedly was this the case that it became evident that there had to be more room afforded. We, therefore, made the addition to the Chapel to the west, which still exists, though it was intended to be only temporary, there being ample space for the erection of a large church fronting on Pine Street, the original Chapel being retained for school purposes.

After two years an unfortunate occurrence took place. A number of persons connected with the old Church complained that the Chapel was not being conducted on precisely the same lines as at Christ Church, and particularly it was reported that Confessions were being heard. The result was that the Rector withdrew the appointment of Mr. Percival as my Assistant, which he had sanctioned, and asked for my resignation, I having been elected an Assistant Minister of Christ Church by the Vestry. At the time of that election the Rector, rather priding himself that he had given me a permanent position in the Parish, I voluntarily said to him that he need not fear any trouble, as I should never remain in a Parish if I was not in accord with the Rector. On the ground of my having said this he demanded my resignation, which I presented, though the conditions were totally different from any I could have contemplated at the time.

Six months after I left the Chapel I was elected Rector of the Church of the Ascension on Lombard Street above Eleventh. Mr. Percival had previously become Rector of the Church of the Evangelist on Catharine Street. Both were very plain two-story buildings and had long been conducted on very low Church principles. They immediately became known as High Churches. Mr. Percival subsequently tore down his church, with the exception of the tower, which is still standing, and erected a most unique one beside it on the lines of an Italian church. Later, owing to Mr. Percival's death and the complete change in the character of the neighborhood, this property had to be sold. Fortunately, however, it was purchased for an art gallery, which has preserved much of its original character.

Nothing could be done to the exterior of the Church of the Ascension, but the interior was transformed by taking off all the pew doors, that they might not interfere with the idea that it was to be conducted as a church with free seats,

knocking away the divisions between the pews, which prevented anyone kneeling facing the Altar, moving the organ from an end gallery to the side of the Chancel and putting in a proper pulpit, there being a fair-sized Altar already there. The services were changed by the introduction of a surpliced choir, weekly and Holy Days Eucharists and daily prayers. Here again I was fortunate in securing an Assistant who gave his services gratuitously. This enabled me to carry on the church on much the same lines as at the Chapel.

When I went there I found only thirty-two names on the Communicant list. It was soon increased to a hundred and fifty, owing to many of my former congregation following me to the new location, some others going with Mr. Percival to the Evangelist. However, owing to the unattractive exterior of the church and its situation in a district rapidly filling up with colored people, I felt that I was working against wind and tide. But after five years we were able to sell the property to a colored congregation and secure a new site on Broad Street below South. Here we erected first a Parish building, in which church services were conducted for a year, after which the nave and aisles of the church were built. Later the Apsidal Chancel was added, in which later a $4000 organ was placed. I gradually introduced the Palm Sunday Procession, the Three Hours preaching on Good Friday, Altar lights and colored vestments, as well as colored Chancel hangings. The congregation rapidly increased, so that eventually I had some 550 communicants, 250 children in the Sunday School and 150 in an Industrial School.

As I always had a Curate, I was able to have, at one time, as many as five services on Sundays and always two, and frequently three and even four, on week days, with a great number of Parochial activities both for old and young during the week. I continued Rector of the Parish for nearly forty years.

In 1918 a legacy of $100,000 was left to the Diocese to build a church in the city of Philadelphia, south of Market Street, between the two rivers. After a careful survey of the district by the Bishop, the Dean of the Convocation and the Executor of the estate, it was determined that it would be wiser to expend that sum in conjunction with a church already in existence, rather than to build a new one, which did not then seem to be particularly needed, and the Church of the Ascension was chosen for that purpose, the Bishop offering to take it as his Pro-Cathedral, pending the erection of a larger and more imposing one somewhere else. I readily fell in with this scheme, as I believed it would be for the benefit of the Church, its immediate vicinity beginning to deteriorate, instead of improving, as I had hoped it would when we moved there, making it less fitted for a Parish church, but eminently adapted for a Pro-Cathedral from its central and prominent location. I, therefore, agreed to resign my Rectorship and induce the Vestry to transfer all the property of the church to the Trustees of the Diocese, to be used for Diocesan purposes. This was done, and in January, 1919, the Bishop appointed Rev. George L. Richardson, D.D., in charge of the church as his Vicar. He was provided with an Assistant, a Deaconess and a stenographer. Several of the Deaconesses and most of the pupils from the Deaconess House also attended the church and took part to some extent in its activities.

For some eighteen months the proposed purpose was answered admirably. The Bishop held all his Ordinations, five in number, there, and innumerable meetings for Diocesan societies and organizations and conferences. Then most unfortunately the Bishop fell sick and had to be absent from the Diocese for a year, and Dr. Richardson resigned and removed to Vermont. The Rev. C. W. Bispham was appointed to take charge of the church until the following spring, when the Bishop himself resigned. The late Rev. Elliott White was made *locum tenens* until January, 1924, when the present Bishop appointed the Rev. H. St. Clair Hathaway, with the title of Dean.

After I had resigned the Rectorship, the Bishop put me on the clerical staff to perform certain duties, some of which I am still performing, so that my active connection with that church has now extended to forty-seven years.

GOOD SAMARITAN, PAOLI, MARKS 25TH ANNIVERSARY OF RECTOR'S INSTALLATION

The Rev. H. A. Walton, Rector of the Church of the Good Samaritan, Paoli, was given a surprise reception by his Parishioners on Friday evening, September 30, in celebration of the Twenty-fifth Anniversary of his installation as Rector of the Parish, which took place on the first Sunday in October, 1902.

The reception with its attendant results was conceived in the minds of St. Mary's Guild members, an organization of the women and girls of the Parish presided over by Miss Emily Walton, and which was founded in 1906. One of the many features of the reception was the presentation of a short sketch comparing the early days of the Parish with those of the present time. The entire play was admirably presented. The first scene represented the parlor of a farm house in the vicinity of Paoli, the drawing of the curtains disclosing Mistress Slocums (Mrs. Pritchard) seated playing on an antiquated organ.

Company arrived soon after, and proved to be ladies of St. Mary's Guild, attired in the styles of that period and who immediately engaged in the exciting pastime of piecing a quilt. This gathering also represented the original meeting of the Guild, the minutes read by the secretary being those of the first meeting of the Guild. The play was original with the members of the committee in charge, which consisted of the following members of the Guild: Mrs. Irene McAllister, Mrs. Helen Jones, Mrs. Harry Pritchard and Mrs. Mildred Young, who were ably assisted in the performance by Miss Elizabeth Hines, Messrs. Maurice Lewis, Jack Christie, Nelson Jones and other members of the Parish. Miss Mildred Young as an unsophisticated country girl received special commendation.

Songs by the men of Good Samaritan choir, solos by Frank Manderson and Master Jack Hanley and a talk by Edward Davis on Cathedrals of Europe and on the trials and tribulations of choir boys and men, enlivened the intermissions.

At the conclusion of the exercises both Mr. and Miss Walton were called to the stage of the Parish House, when Miss Walton was presented with a beautiful potted plant emblematic of the living work of the Guild, and Mr. Walton received an exquisite basket of flowers. Mr. and Miss Walton responded feelingly to the presentations. At the conclusion of his address Mr. Walton was handed a small hod used to present the Bishop's Bricks. It contained a package which upon being opened disclosed an offering of the people of $600 to be applied to the building of a new Parish House.

Special services were held in the Church on Sunday, October 2, Mr. Walton comparing the results of twenty-five years of service, referring to the wonderful growth in all departments of the Church and stating that the original value of the property, $5000, had increased to $121,000 at the present time.

AN APPRECIATION

The Diocesan Library appreciates the gift from the daughters of the Rev. George W. Lincoln of some five hundred books from his valuable library.

"At the place where failure has come, double the sentries! Watch as well as pray!"

Yet sure the babe is in the cradle blest,
Since God Himself a Baby deigned to be.
—*Coleridge.*

The Revs. Samuel H. Wood and Andrew H. Haughey are Called to Rest From Their Labors Here

Since the last issue of THE CHURCH NEWS two of our much beloved Clergy of the Diocese have passed away: The Rev. Samuel Hamill Wood, Rector of St. Matthias, Nineteenth and Wallace Streets, and the Rev. Andrew Huston Haughey, Rector of St. Mary's, Ardmore. In both instances the end came suddenly.

Mr. Wood died on Sunday night, October 23, in his apartment in the Lorraine Hotel, just as he had finished reading aloud to his son, Hugh Wood. The dead priest was in his fifty-seventh year. Mr. Haughey died early on Wednesday morning, November 2, in the rectory at Ardmore, from a heart attack. He was in his forty-seventh year.

The burial services for Mr. Wood were said in St. Matthias' Church on October 26. Those officiating were: Bishop Garland, the Rev. George H. Toop, Rector of Holy Apostles, with whom Mr. Wood had been associated for a number of years as an Assistant and as Vicar of Holy Communion Chapel, and the Rev. Thomas Parker.

Two veterans of the World War stood at the head of the casket, which was covered with an American flag. A bugler of the American Legion, of which the dead priest was a member, sounded taps after the Benediction. The body was taken to Princeton, N. J., his birthplace, for cremation and interment.

Burial services for Mr. Haughey were said in St. Mary's Church on Friday afternoon, November 4. Bishop Garland officiated, assisted by the Rev. William J. Cox, Rector of St. Andrew's, West Philadelphia, and the Rev. Robert Johnston, Rector of St. John's, Washington, D. C., and formerly Rector of the Church of The Saviour, West Philadelphia. In addition to many Clergy of the Diocese, ministers of virtually all other religious communions comprising the Main Line Federation of Churches, of which Mr. Haughey was President, attended in a body. The body was interred in the churchyard of the Redeemer, Bryn Mawr.

Mr. Wood was the son of the Rev. Edward Pyson Wood, a Presbyterian minister. His mother, Mary Hamill Wood, was the daughter of the Headmaster and owner of the Lawrenceville, N. J., Preparatory School. Mr. Wood was born June 24, 1876. He was graduated from the Trenton Normal School. His first employment was as a reporter on the Trenton *Times,* later becoming editor. Subsequently he moved to Denver, Colo., working on the reportorial staff of the Denver *Post.* Later he served as private secretary to Governor Peabody, of Colorado, and to his predecessor.

On the death of his wife he entered the General Theological Seminary, and graduated from there. After being admitted to Holy Orders he answered the call of Bishop Thomas, of Wyoming, in 1915 to take a place in the mining regions, taking no salary for his services as a missionary but earning his living by working in the mines at miners' wages. He tried to obtain appointment as a Chaplain in the U. S. Army without success and thereupon enlisted as a private in the Regular Army and went to France. He served in France eighteen months, being there when the Armistice was signed. On his return to the United States he was called to Holy Apostles as Assistant to Dr. Toop, then for six years was Vicar of Holy Communion Chapel. He became Rector of St. Matthias in February, 1925.

Mr. Haughey was born January 15, 1881, at Portrush, County Antrim, Ireland; was graduated from Queens College, Belfast, Ireland, in 1903 with the degree of Bachelor of Arts. He was graduated from Drew Theological Seminary and entered the ministry of the Baptist Communion. When this country entered the World War Mr. Haughey organized and directed the recreation center at the Philadelphia Navy Yard. He had become interested and attracted to the Protestant Episcopal Church and after numerous conversations with the Rev. N. V. P. Levis, Rector of the Incarnation, Broad and Jefferson Streets, and Chaplain Dickens, then stationed at the Navy Yard, he was confirmed by the Bishop. He served as a Lay reader with a license to preach for about a year in the Incarnation Parish. In June, 1919, he was Ordained to the Diaconate by Bishop Rhinelander and in the December following was advanced to the Priesthood by the same Bishop.

While the Rev. George P. Allen was Rector of St. Mary's, Ardmore, Mr. Haughey became his Assistant, and upon the Rector's death succeeded Dr. Allen as Rector. During his entire ministry in the Church Mr. Haughey was a devoted priest and leader among his people, and gave an outstanding service not only to his Parish and the community in which he lived, but to the Diocese also, and in the Convocation of Chester he was ever ready for any service. In May he was selected to represent the Convocation on the Executive Council of the Diocese and was chosen Chairman of the important Budget Committee of the Department of Finance, and he was a member also of the Department of Missions and Department of Social Service and Institutions. At the time of his death he was giving much of his time and labor to preparing the Diocesan Budget for 1928.

AN EPISODE IN THE LIFE OF REV. SAMUEL H. WOOD

The Rt. Rev. N. S. Thomas, formerly Bishop of Wyoming, now of the Philadelphia Divinity School Faculty, writes of an episode in the life of the late Rev. Samuel Hamill Wood twelve years ago in the missionary field of Wyoming among the coal miners.

The Church in Wyoming was having difficulty in its work among the miners. There was a meeting of the Clergy, the Bishop says, at which the whole matter of religious endeavor amongst difficult social units was brought up for consideration, and a stirring address on that occasion impressed all with a desire to do something more than the conventional thing in order to meet the challenge that the Church was parasitic and her ministers perfunctory in their services.

"It was generally agreed," Bishop Thomas adds, "that if, by the relinquishment of our salaries and by supporting ourselves in some other way as best we could, so that we might minister to the Church without salary or other compensation, provided that were the stumbling block to any large number of people, we were willing to do it.

"That the endeavor might not be quixotic, it was thought well for the Bishop to put an advertisement in the Church papers, requesting some priest of the Church to come to Wyoming and dig coal in some one of the coal mining camps for his own living, and to minister to his people without charge, with the understanding that if such a priest came and his ministrations were successful, four or five other men would immediately follow suit, and if they were successful, every Clergyman in the Diocese, including the Bishop, was prepared to do the same thing. Three men responded, among them the Rev. Samuel Hamill Wood.

"For one year Mr. Wood dug coal on one of the lower levels, supported himself entirely thereby, cooked his own meals and kept his own shack, studying nights after hard physical labor, to which he was not accustomed, and ministering all day Sundays and in the early evenings of each day as shepherd of his flock. He endeared himself to the men, who listened to him gladly at the union meeting on Monday nights, and saw in him a natural leader, and followed him as such; but so far as I know none of them crossed the threshold of his Church on Sunday morning.

"Mr. Wood's failure to see response nearly broke his heart. After his leaving Hanna, I put him in another coal mining camp, at Kemmerer, under the usual tenure of a Priest of the Church, but indifference amongst the miners so preyed upon him that he finally left the district, to return to the East.

"When I heard of Mr. Wood's sudden death, which occurred only two days after I had received a letter from him with reference to his new book, I found myself unable to escape the belief that the strenuous physical work in coal dust and in the dark by day, and in the high altitude, and in the dark by night, under the pressure of the darkness which comes from the hardness of the world, Mr. Wood may have developed what in college circles is known as the 'athletic heart,' and which may have been the occasion of his taking off. Whether so or not, I am convinced that another hero has passed over the border in the prime of life, having earned not only a good regard, but having achieved the real purpose of life here on earth."

STUDENT VESTRY ARRANGE HOLY LAND TRAVELOGUE FOR DECEMBER 12-13

The Student Vestry of the Chapel of the Transfiguration has secured the services of Mr. Stephen A. Haboush to lecture at Witherspoon Hall on "The Soul of the Holy Land." Mr. Haboush is a native of Galilee, was a Palestinian shepherd in his youth, who completed his education in American universities and is now a lecturer of eloquence and power. Mr. Haboush will appear in native costume and will present pictures taken in conjunction with Burton Holmes on one of his visits to the Holy Land. During the intermission oriental tapestries and curios and motion pictures will be shown.

The lecture will be accompanied by sacred music, with the singing of Christmas carols under the leadership of Mrs. Haboush, who also wears the native costume. The lecture lasts from 8.30 to 10.15. It will be given on December 12 and 13, a repeated lecture, at Witherspoon Hall.

This is the first appearance of Mr. Haboush in this part of the country. He has been highly spoken of in letters from Bishop Page, Archdeacon Ramsay and others in the Diocese of Detroit, one tribute stating—"He brings a revelation and breath of the Holy Land to us, and does it with the fine high culture and mysticism of the Orient."

Our students naturally consider this a very real contribution to the religious life of the city, as well as a method of securing financial aid to our combined Church and social service work at the Chapel of the Transfiguration.

We are indebted to Mrs. J. Alison Scott and Mrs. John D. Thomas and Mr. S. H. Warnock for advising the committee-in-charge, of which Miss Janet Lewis, 3323 Walnut Street, is acting as executive secretary.

Tickets may be purchased at the Chapel, Witherspoon Hall, Houston Hall, and the Church House, for $1.50 in the Parquet and $1.00 in the Gallery.

JOHN H. HART, JR., *Chaplain.*

DECEMBER AND JANUARY CONFIRMATION APPOINTMENTS

December 4.—II Sunday in Advent.
A. M.—Phila., Calvary, Germantown.
Evg.—Phila., St. John Baptist, Germantown.

December 8.—Thursday.
Evg.—Phila., St. Barnabas, Germantown.

December 9.—Friday.
Evg.—Phila., St. Alban, Roxboro.

December 11.—III Sunday in Advent.
A. M.—Phila., St. Michael, Germantown.
Evg.—Phila., St. Timothy, Roxboro.

December 16.—Friday.
Evg.—Phila., St. David, Manayunk.

December 18.—IV Sunday in Advent.
P. M.—Phila., St. James the Less.
Evg.—Phila., St. Peter, Germantown.

December 20.—Tuesday.
Evg.—Norristown, St. John.

December 21.—Wednesday (St. Thomas' Day).
A. M.—ORDINATION.
Evg.—Phila., Emmanuel, Holmesburg.

December 23.—Friday.
Evg.—Phila., St. Stephen, Bridesburg.

January 1.—Sunday after Christmas.
A. M.—Bristol, St. James.
Evg.—Phila., Holy Trinity Chapel.

January 4.—Wednesday.
Evg.—Phila., Annunciation.

January 5.—Thursday.
Evg.—Phila., St. Mary Chapel.

January 6.—Friday (Epiphany).
Evg.—Phila., St. Matthias.

January 8.—I Sunday after Epiphany.
A. M.—Phila., Mediator Chapel.
Evg.—Phila., St. James, Hestonville.

Jannary 12.—Thursday.
Evg.—Phila., St. Titus, Elmwood.

January 13.—Friday.
Evg.—Phila., Holy Communion Chapel.

January 15.—II Sunday after Epiphany.
A. M.—Phila., St. George, Venango.
Evg.—Phila., St. George, Richmond.

CONFIRMATIONS, OCTOBER 9 TO NOVEMBER 16, INCLUSIVE

Oct.
9. All Saints, Fallsington 11
9. St. Luke's, Newtown 5
14. Christ, Pottstown .....
16. Emmanuel, Quakertown 12
(Two for Holy Trinity, Lansdale)
23. Epiphany, Royersford 11
(Eight for St. James, Perkiomen)
23. Country Centre Mission .....
30. All Saints, Norristown 14
30. Washington Memorial Chapel, Valley Forge 5
30. Calvary, Conshohocken 23
(One received)

Nov.
1. St. Mary, Manayunk 14
2. Christ, Bridgeport 11
3. Advent, Phila. 18
6. Huntingdon Valley Chapel ... 6
6. St. Andrew, Yardley 6
7. St. Paul, Oaks .....
9. St. Mary Annunciation 23
(Seventeen received)
11. Trinity Memorial, Ambler 13
13. Grace, Mt. Airy 21
(One received)
13. St. Paul, Chestnut Hill 16
16. St. Thomas, Whitemarsh 15

INTERNATIONAL STUDENT FORUM

The International Student Forum, which meets each month at the home of Mr. and Mrs. John N. Frazier, of Rydal, Pa., has made a very auspicious start for the year. Fifty students from twenty different countries have been in attendance, and the committee, under the chairmanship of James Spigler, has done most satisfactory work with our guests from abroad, personally as well as in the business arrangements.

I led the first meeting, on the question of "The Place of Religion on a College Campus," and the discussion resulted in a request to have each of the great religions of the world presented by a native—if possible a believer in that religion. At our last meeting Chief Strongwolf presented the American Indian's religious beliefs; Mr. Khannar, of India, presented his Hinduism; Mr. Matsuda, of Egypt, Mohammedanism; Mr. Quentin Huang, of China, Taoism and Confucianism; and Dr. William Harbeson, of the English Department, presented Christianity.

The Forum results in fine friendships and social life for these International students, as well as the religious and intellectual stimulus.

JOHN R. HART, JR., *Chaplain.*

It may be that all our weeping has its part in the oratorio of the universe.

Proceedings of Provincial Synod Reviewed

The Tenth Synod of the Province of Washington was held in Roanoke, Va., October 18 to 20. Lack of space makes it impossible to review all the important and interesting matters which occupied the attention of the Synod sessions. Thirteen Dioceses in the states of Pennsylvania, Delaware, West Virginia, Maryland, Virginia and the District of Columbia comprise the Province. Of the seventeen Bishops in the Synod there were thirteen present. In addition, there were several hundred delegates, members of commissions and representatives of the various women's organizations.

The Diocese of Pennsylvania was represented by the Bishop; four Clerical delegates, the Revs. William J. Cox, Gilbert E. Pember, A. R. Van Meter and George H. Toop; two Lay delegates, Mr. William White and Mr. Isaac Starr. In addition, the Rev. L. N. Caley and the Rev. Frederick E. Seymour, representing the Commissions on Missions and Religious Education, respectively, were present.

More interest was manifested than in any previous Synod. More enthusiasm and inspiration were felt. The Program, in which Church Boarding and Day Schools received special emphasis, was particularly helpful.

The address which made the deepest impression was delivered by the Rev. John W. Walker, of this Diocese, Headmaster of Meadowbrook School. His topic was, "Is Belief in God the Foundation Rock of Our System of Education?" Mr. Walker traced the different approaches to education; the mechanistic and the purposive, to their logical conclusion. He related some startling results of a purely mechanistic theory of life as revealed in a questionnaire given to some students in a prominent college, which are apparently subversive of the recognized ideals of Christianity. The purposive theory which believes in the control of life by a power which is not the product of physical reaction to nervous stimuli leads logically to the belief in God, which is the foundation of real education.

The Rev. Arthur B. Kinsolving, D.D., Baltimore, stressed the definite Church teaching and training in our Church Boarding Schools which are as necessary as academic subjects.

The Rev. William Thayer, D.D., Headmaster of St. Mark's School, Southborough, Mass., said: "Every baptized member of the Church is responsible for the education of the children of the Church. The Church Boarding School needs from the Church scholarships to assist Church children in their education and men to lead and teach in Church Boarding and Day Schools."

It was pointed out that of the 30,000 Episcopal children now being yearly educated in Boarding Schools only 5000 were in Episcopal Church Schools, and 25,000 in those of other denominations; that only two of over one hundred colleges started are now receiving our Church support. Dr. Kinsolving summarized his address with a concise analysis of what each parent had a right to expect from a Church Boarding School and what the Church Boarding School had a right to expect from the parents, and it was resolved that the Committee on Education be empowered to properly bring to the attention of both parents and boarding schools within this province this valuable analysis.

The Committee on Church Boarding and Day Schools reported that of the 131 boarding schools within this province which are listed in Sargeant's Handbook, fifty-one are schools with definite religious affiliation, sixteen of these are our own Church Schools, nine are Roman Catholic, seven are Presbyterian, six are Methodist, three Baptist, three Lutheran and the others Evangelical, Reformed, Moravian, New Church and Friends.

The Synod adopted a resolution urging Diocesan Departments of Religious Education to stimulate the formation of Bible Classes and Adult Classes in every city and community of the province.

The Committee on Adult Education, under the Provincial Commission on Religious Education, was charged with the responsibilty of formulating a definite program of Adult Education. Our own Diocesan Committee of Adult Education, which has issued a notable booklet on the subject, was specially asked to assist the Provincial Committee in the preparation of this program.

Canon Anson Phelps Stokes, preaching on the opening night of the Synod in the interests of the Bishops' Crusade, appealed for greater emphasis on preaching in our Church, showing the prominent place preaching has in the Bible and the Prayer Book.

The Rev. Arthur M. Sherman, Wuchang, China, gave a stirring address on the present situation of our Missions in China, full of hope for the future.

In the Social Service Program, addresses were made by Miss Emily Wayland Dinwiddie, of Richmond, Va.; Miss Anna B. Pratt, of the White-Williams Foundation, Philadelphia, and by Mr. Clinton Rogers Woodruff, of Philadelphia. "Protective Social Measures" was Mr. Woodruff's topic and Miss Pratt discussed "How the Visiting Teacher Helps Problem Children."

The closing address was made by the Rev. F. D. Goodwin, of Virginia, on "Our Missionary Problem in the Rural Field."

HOLD MEMORIAL SERVICE FOR MISS A. E. BUCHANAN AT ST. NATHANAEL'S

A service in memory of Miss Annie E. Buchanan was held in St. Nathanael's Church, Allegheny Avenue and E Street, Philadelphia, on Sunday afternoon, November 6. Miss Buchanan was one of those who assisted the Rev. John P. Bagley in organizing a Sunday School in a small house near Allegheny Avenue and E Street, from which grew St. Nathanael's Parish.

Miss Buchanan has been termed "the mother of St. Nathanael's Church." For over thirty years she devoted her life to the uplift and improvement of mankind. The large congregation which came to honor her memory gave evidence of the esteem in which she was held.

The Rev. John P. Bagley, who prepared for the ministry under the direction of the Rev. Edward Y. Buchanan, Miss Buchanan's father, preached the sermon. His text was "Thy Kingdom Come." He compared the growth of St. Nathanael's with that of a grain of mustard-seed. From a small and humble beginning it has grown and sent forth branches. A mission, St. Gabriel's, was organized by the Rev. George R. Miller, the Rector. Young men have entered the ministry from St. Nathanael's.

At this service the Rt. Rev. Nathaniel S. Thomas dedicated a tablet erected by the congregation which reads as follows:

> "In loving memory of Annie Buchanan, who entered into rest May 30, 1927, in her eighty-ninth year. For the first thirty years of St. Nathanael's Church she was a faithful and devoted member and generous benefactor."

In addition to the tablet, the Bishop dedicated a baptismal font and ten memorial windows.

Before dedicating the memorials, Bishop Thomas frankly admitted that he had not expected to find an interior of such beauty as he found upon entering St. Nathanael's. The rich colors from the many windows he found particularly impressive which reminded him that people throughout the world have always striven to make their places of worship the loveliest and most beautiful of edifices.

TUCK-ME-IN TIME

The friendly dark is coming down
To visit every house in town.
It bids us lay our work away,
To put aside our books and play,
For night is coming up the hill,
The song of birds and bees is still,
And you and I must be in bed
As soon as evening prayers are said.

—Elizabeth Cushing Taylor.

The Young People's Fellowship

Edited by the REV. B. JANNEY RUDDEROW

"The destiny of any nation at any given time depends on the opinions of its young men under five and twenty"—GOETHE

Open-Mindedness

The "Open Mind" is a pre-requisite for constructive Christianity. Any advance which has been made in the cause of Truth has been due to men and women who have carried as their slogan "Seek the Truth; come whence it may; cost what it will."

The broadminded man, so called, is he whose opinions are frequently so broad they defy description. They are like the Amazon River, whose mouth is so wide that one cannot tell where the river ends and the ocean begins. On the other hand the narrow-minded man is a type who is so confined by his own pre-conceptions that he cannot see the beauty of the landscape of Truth which lies on either hand. He is the rushing torrent the force of which cannot be harnessed for the service of his fellow man.

The open-minded man is one who has a few definite principles; whose mind is not impeded by a multitude of categories in which he casts all that comes his way. He tests each new truth by what he knows has been proved beyond question of a doubt.

Youth today possesses an open-mindedness and in the application of Christian Truth is clamoring to test all life by the seed thoughts which Jesus laid down nineteen centuries ago. The Church goes as possessing "Him so longer for whose life is Truth," and when He is presented so that youth will steer its ship by His life-chart, we may never fear for the end of the voyage.

It is these seed thoughts which youth loves, and by which they live and for which they cry out. On this basis the Church must look to and depend upon youth for its future, and youth must look to the Church for the declaration of the principles of the Life and Teaching of Jesus Christ. As we look around us we find this is not a prophetic dream but is most gloriously real.

Is it not then of the utmost importance that more emphasis be laid upon the Life and Teaching of the Master in all our contacts? Wherever this has been done the Risen Christ has been the Living Christ, and the life of the Son of Man has been the life of the sons of men.

The Fourth Annual Convention

On Monday evening, November 14, the Fourth Annual Convention of our Fellowship was held at the Church of the Atonement, West Philadelphia. The number of members attending the Convention was limited this year to six from each Fellowship, so that the total attendance was just a little over 250, which included representatives from thirty-four of our forty-four Fellowships and from three other Parishes not having an organized Y. P. F.

The Convention, however, was limited only as to the number attending—not in the enthusiasm or interest shown by the young people who gathered together. From the opening of the Business Session at 5.30 to the adjournment of the Convention at 9.30, there was a lively interest in all the many details of the program. It was, from beginning to end, a fine Convention.

The Business Session was opened with prayers led by the First Vice-President, Mr. Parkinson, after which many matters of interest came up for discussion. Two were on subjects of interest to every Fellowship—the question of each organization paying Diocesan Dues, and the adoption of an Admission Service. The "discussion method" was in full swing on the question of Diocesan Dues, and it was not before the matter had been thoroughly gone into from all angles that the motion was adopted, by a large majority of the Fellowships represented, that each Fellowship should pay to the Diocesan Treasurer a minimum sum of $5.00 per annum. A Form of Admission Service to be used in admitting new members to a Parish Fellowship was presented for action by the Convention. It was voted unanimously that the Form of Service as presented should be adopted and recommended for use throughout the Diocese. This does not mean, of course, that its use is obligatory by every Fellowship, but that it is the form recommended for use by any Fellowship wishing to admit new members by such a service.

The newly elected officers for the coming year are: Arthur B. S. Parkinson, Calvary Church, Germantown; President; George H. Thompson, St. Mark's, Frankford, First Vice-President; Bertha M. Bennett, Epiphany, Sherwood, Second Vice-President; Dorothy M. Stringfield, St. Matthias' Church, Secretary, and William F. Wagner, Jr., Grace Church, Mt. Airy, Treasurer.

At 7 o'clock, in the Parish House, supper was served to the Convention by the members of the Fellowship at the Church of the Atonement, assisted by the Fellowship of St. Philip's Church. It was a happy crowd which gathered around the tables, as was evidenced by the "song singing," led by Rev. N. B. Groton.

The evening session began promptly at 8.15, with a word of greeting from Rev. J. M. Collins, Rector of the Church of the Atonement. A brief message was also given by Rev. B. J. Rudderow, who was recently appointed Chairman of the Diocesan Council, replacing Rev. A. V. Bennett, who has gone to the Diocese of Massachusetts. During the evening it was voted to send a message from the Convention to Mr. Bennett, and at the close of the Convention the following night letter was sent:

"The Young People's Fellowship of the Diocese of Pennsylvania, in Fourth Annual Convention assembled, send affectionate greetings to the former Chairman of their Commission, expressing their sense of loss in his leaving and their best wishes for God's blessing on his new work, his family and himself."

The two speakers of the evening were Bishop Garland and the Rev. Charles B. Ackley, Rector of St. Mary's Church, New York City, both of whom had messages of timely interest for the young people of our Diocese.

FELLOWSHIP FLARES

A COLUMN DEVOTED TO THE ACCOMPLISHMENTS OF CHAPTERS

Came to Look Us Over

Every indication points to the organization of a fellowship in St. Luke's Church, Chester. Rev. Henry J. Beagen, the Rector, and five of his young people were at the convention, on November 14, as observers. Mr. Beagen reported to a member of the Diocesan Council that he was very favorably impressed and would probably take steps to organize his young people.

It Was a "Wow" of a Supper

Everybody loves to eat. And what a fine spread we had at the Church of the Atonement. The Fellowships of St. Phillips and the Atonement combined to render splendid service. The speed with which two hundred and fifty hungry delegates were fed was astonishing and mightily satisfactory. Hats off to Miss Jeannette Powell, chairman of the combined group, and her associates.

They Have Swimming Parties

The past two months have found St. James the Less with its usual amount of pep. It has been entertaining at a Hallowe'en Party, card parties and several swimming parties. Our Sunday evening meetings have been quite lively with round-table discussions and talks given by the Y. P. F. members. A play, which we had planned to give in December, has been postponed so that we may co-operate more with the Diocesan players. Our club is slowly but steadily growing stronger by an occasional new member.

Flowers for the Sick

The Y. P. F. of St. Mark's, Frankford, spends about $65 a year sending flowers to the sick members of the Parish. In order to replenish their treasury the society is giving a dance on December 9, at the Parish House, and is having Pat Riley's orchestra. Members of all Young People's Fellowships are cordially invited.

Recruiting for Service

Three regular and two substitute teachers of the Church School have come from the membership of the Y. P. F. of Holy Trinity Memorial Chapel, Philadelphia. Two young men have signified their intention to enter the ministry. The Rev. B. Janney Rudderow testifies that in every way the Fellowship is contributing to the corporate life of the Chapel and is rendering valuable service to the Clergy.

THE FOOL

By CHANNING POLLOCK

To be presented at

The Little Theatre

17th and Delancey Streets

During the fourth week of January—*for* The Episcopal Hospital—*by* The Young People's Fellowships.

DON'T MISS IT!

Assist at Evening Service

The Fellowship of St. James, Hestonville, has been very active since our meetings have started this year. At a supper and Fellowship Rally Service on October 2, Mr. Raymond C. Moore, Mr. George H. Thompson and Mr. Harvey Huber were our guests of honor. The supper was followed by the regular Fellowship meeting. The young people assisted at the evening service. Instead of the regular Sunday evening sermon there was an address by Mr. Moore. It was surprising to see the number that turned out for Church. Elections took place recently and under the new officers and committees another highly successful season is expected.

The Gypsy Trail

The Bishop of a Western Missionary District solves the problem of transporting his young people to their summer school by taking them with him in a motor bus, supplemented by other cars. When night overtakes them they camp out by the side of the road, cooking their own meals and sleeping without tents. One can readily imagine the real fellowship in such an environment.

Bishop Barnwell Turns on Alarm

When Rt. Rev. Middleton S. Barnwell, of Idaho, spoke before the representatives of many of the fellowships of the Diocese in Holy Trinity Memorial Chapel, he called on the Church to stand by its workers sent into the front line. If the Church is to progress as it should in the western part of the country, it must adequately man its posts and send men into parts where the Gospel is seldom if ever heard. All that heard him went home with the conviction that they would do what they could for the work of the Church outside of their Parishes.

Holy Apostles Elects New Officers

The Fellowship at the Church of the Holy Apostles recently elected new officers, as follows: President, Nathaniel Acton; vice-president, Harvey Hessington; secretary, Viola Shilling; treasurer, Barton Eulas. All communications should be addressed to Miss Shilling, in care of the Church of the Holy Apostles, 2240 Christian Street.

Neither Gone Nor Forgotten

The regret that every one would have felt at the retirement of those who have so long contributed to the vitality of the Commission on Young People is somewhat softened by the consent of the convention in granting the Commission power to call on them for future service.

You know them, Fellowships; you will not let them leave. They will help us carry on.

What Sort of Material?

The sort of material that we want for your section of this paper is *news*. News is anything that is extraordinary, that brings a fresh note to fellowship work, that tells us what the fellowships are doing. It may be that one of your members has achieved some marked success at school, in the business world, at college; it may be that you have come to many valuable conclusions in your discussions which would stimulate others. Let us have all these items by the *fifteenth of the month. Thank you.*

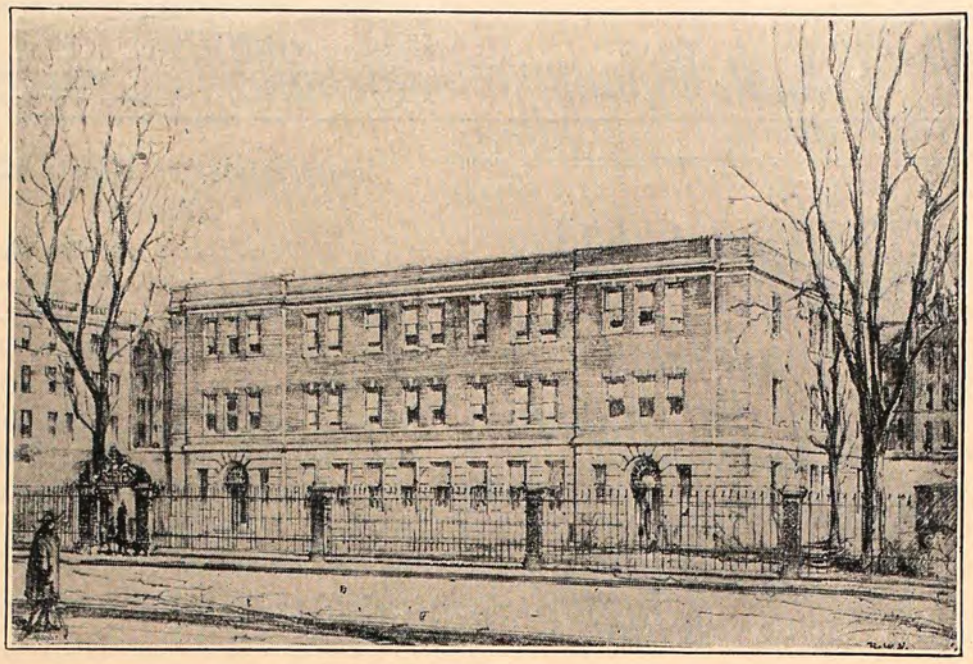
Visitors Always Welcome

The young people at the House of Prayer recently gave a dance in their Parish House. Several members of other Fellowships attended the dance and they report a very happy time. This Fellowship is most active this fall and will be glad to have visitors from other Fellowships on their regular meeting night, the third Tuesday of the month.

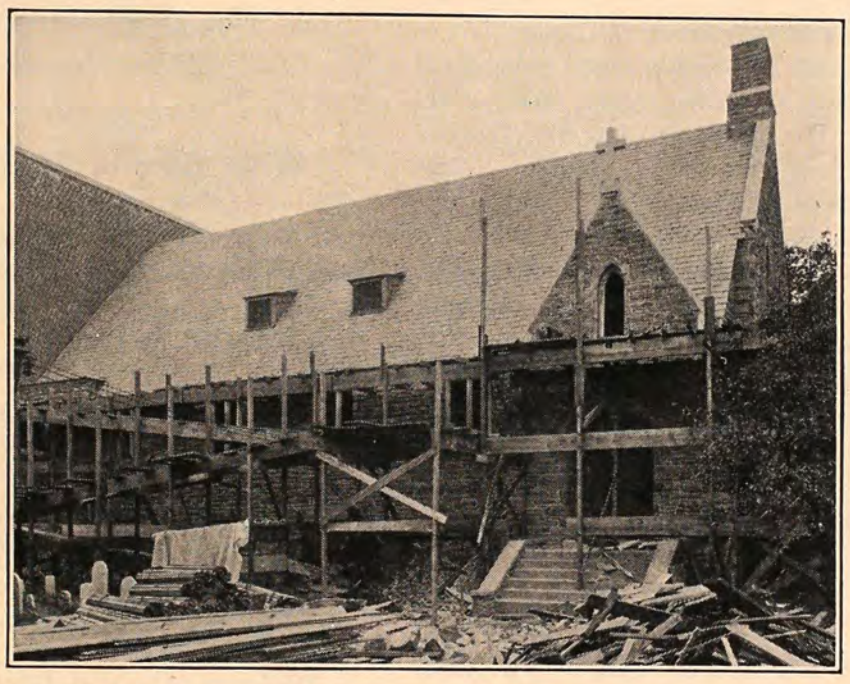
Recruiting For Service

The Holy Trinity Memorial Chapel, Philadelphia, organized its chapter in the autumn of 1926. In every way during the year they have contributed to the corporate life of the Chapel and have rendered valuable assistance to the Clergy. The regular and two substitute teachers of the Church School have come from the membership. Two young men have signified their intention to enter the Ministry.

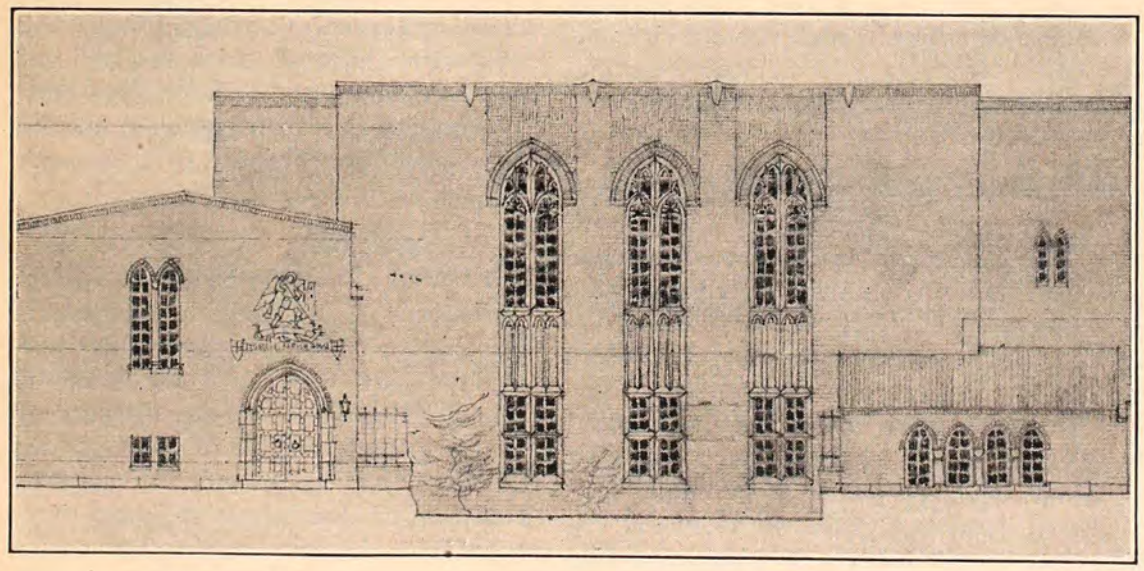
(*Continued on page 94*)



PROPOSED NEW DISPENSARY FOR THE EPISCOPAL HOSPITAL.—The etching shows a suggested design for the exterior made from the architect's drawing. Several minor changes are to be made, and when completed, the building and its equipment will represent the very best type of a Dispensary. In 1927 the Campaign Fund appropriated money to help in the cost of construction of this very badly needed building. Work on the new building will start in the near future.

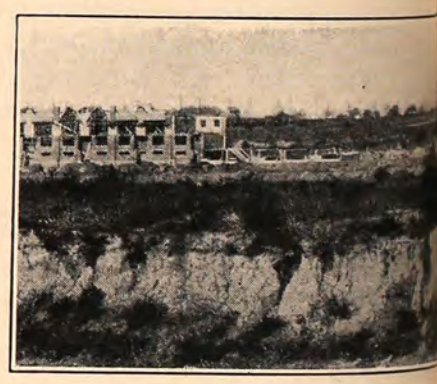


ST. BARNABAS MISSION, Germantown.—Completion of the "Upper Floor," towards which our colored congregation worshipping there has worked for years, was another accomplishment in 1927. It is now ready for use.



ST. GEORGE'S MISSION, Venango.—This etching shows the architect's outline of a completed Parish House for this Mission. The Campaign Fund has provided money towards completion of the first unit of this building, which is the lower portion of the outline shown. Work is now under way on this first unit.

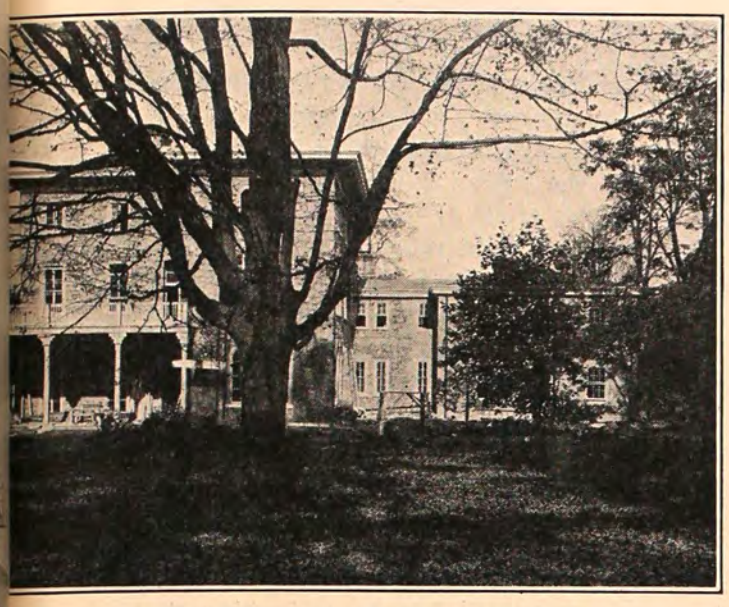
GALILEE MISSION.—Addition of an Industrial Department has been a pressing need here. The Campaign Fund in 1927 made possible the meeting of the need. The cut shows the new building. It will be ready for use in a few weeks.



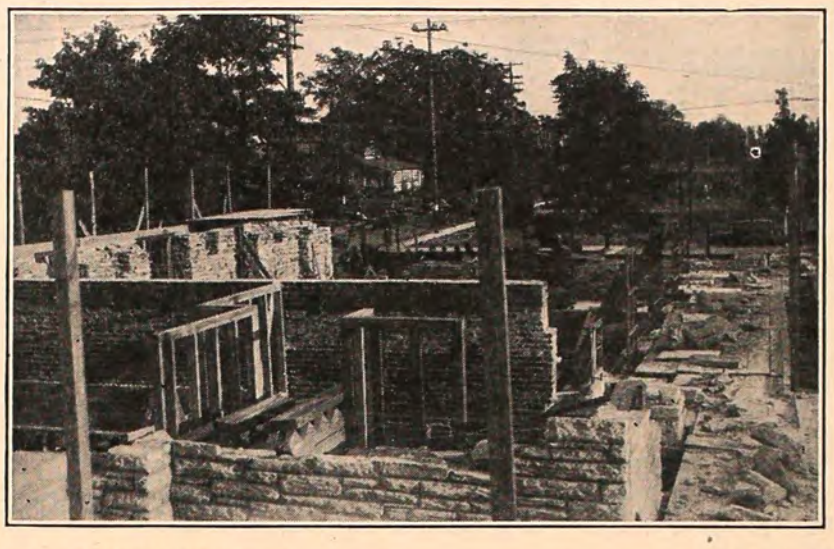
NEW SITE ON ROOSEVELT BOULEVA
strategic site at Comly and Large Streets. I
velt Boulevard which is not seen in the pictu
being complete

For the Gl of God
Diocese ennsylv

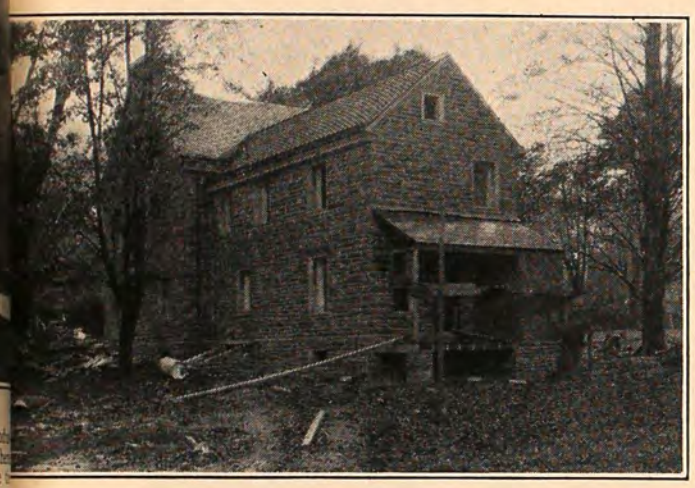
The illustrations show e may he
clearly some of the major al results
year 1927, the first in the ar Progra
ber of last year to help pr r Mission
the Diocese with needed m quipment



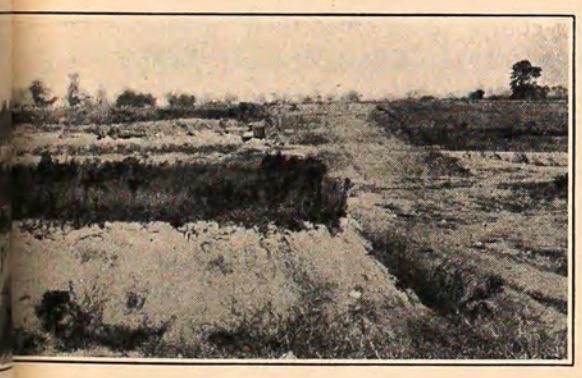
'OR CONSUMPTIVES, Chestnut Hill.—To the right in this etching is e new addition to the Nurses' Home which is now virtually ready for use.



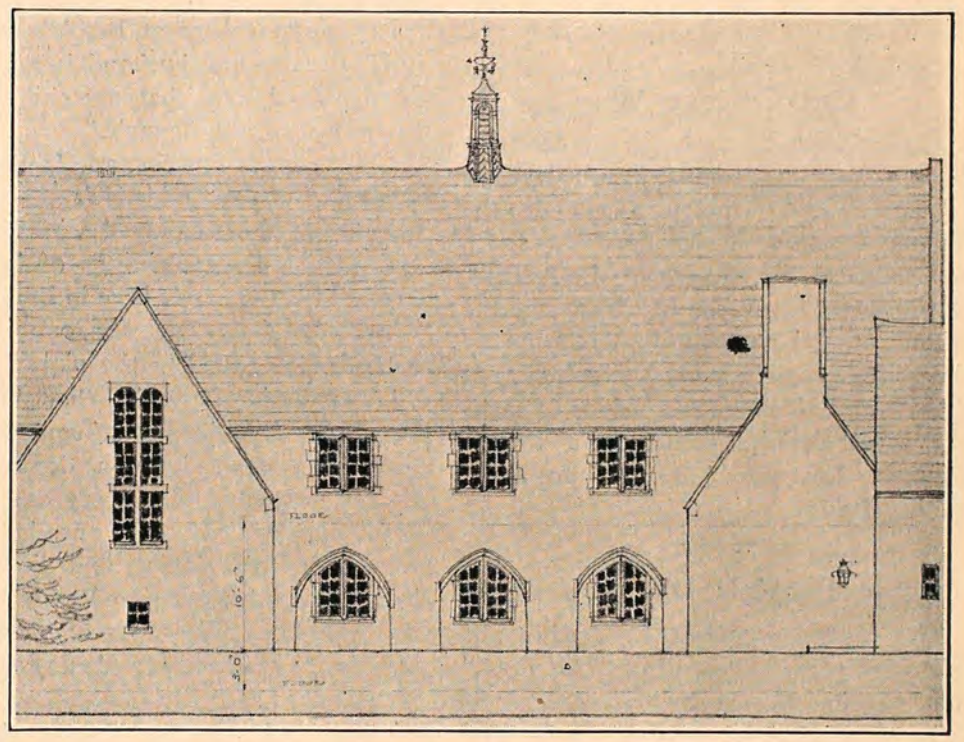
TRINITY MISSION, Collingdale.—The corner-stone of the new Parish Building was laid a few weeks ago by Bishop Garland. It will be ready for use early in February.



FOR CONSUMPTIVES, Chestnut Hill.—This etching shows perintendent's House rapidly nearing completion. The view is from the north front.



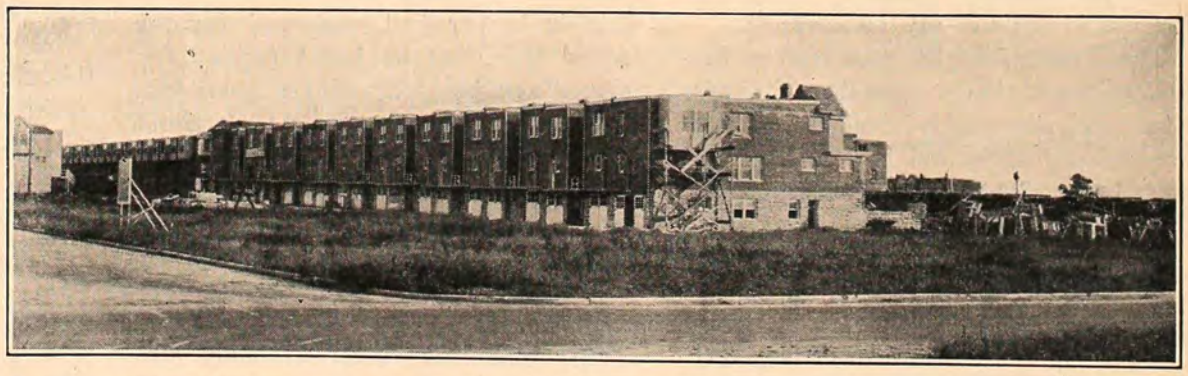
opriation was made in 1927 for part payment on this by 150 feet and has an unobstructed view of the Roose- making highway improvements at this time. Plans are ission in the near future.



MISSION AT RHAWNHURST.—Aid in providing the first unit of a Parish House for this rapidly growing Mission was given in 1927. The congregation is now worshipping in a rented store. The etching shows an outline of a completed Parish building. The lower portion represents the first unit. The corner-stone was laid a few days ago by the Bishop.

God in the nsylvania

may help to visualize more results accomplished in the Program started in Decem- Missions and Institutions of uipment.



ST. MATTHEW MISSION, Englewood.—This presents a view of the new site, 178 by 149 feet, acquired for the Mission. It is at Rowland and Englewood Avenues, in a neighborhood which is rapidly developing between Holmesburg and Frankford, and near the Old Forrest Home. Services are being held regularly in a rented house which can be seen to the extreme left of the picture.

(*Continued from page 91*)

Arrange Year's Program

St. John's Y. P. F., Lansdowne, has arranged a program for each Sunday night until May 20, 1928, of present-day topics to be discussed in their relation to the principles of Christianity. A few of the topics are:

"Has the Message of Jesus Anything to Offer in the Solution of the Labor Problem Today?"

"What Are the Limits to Freedom of Speech?"

"What is the Meaning of Christmas?"

"How to Know the Bible."

"What Does a Real Education Include?"

"What is the Purpose of the Church?"

"What Have Christians to Do With World Affairs?"

"Modern Tendencies Revealed in Novels, Plays, etc."

"Has Christianity Been Tried?"

"The Teaching of The Episcopal Church."

Out Chicago Way

Presentation of a check for $2800 to Bishop Anderson for the "Cathedral for Chicago Fund," the proceeds of the Young People's Association May Ball, was made at the Church of the Advent, in Chicago, November 13. This was the second annual payment to this fund by the young people, who last year launched their May Ball event as a means of making some definite contribution to the Diocese. Last year $1800 was presented to the Bishop.

Young People's Diocesan Play

The Young People's Fellowships of this Diocese are presenting "The Fool," that stirring drama by Channing Pollock. The play is to be given in The Little Theatre at Seventeenth and Delancey Streets, Philadelphia, during the fourth week of January.

No doubt you have heard something of this enterprise. It is the plan of the Young People's Fellowships of this Diocese to attempt an annual bit of service. This year they want to present to the Episcopal Hospital a piece of equipment for use in their X-ray Department.

The Fellowships have been very fortunate in securing the service of people who are thoroughly acquainted with professional theatrical productions and they assure that the presentation will be in no way amateurish.

There are young people from every Church in the Diocese working on this production. They are going to do a real play in a real manner and, in asking you to buy tickets, they invite you to enjoy an evening of the theatre's best!

Bethlehem of Judea

In the swiftly gathering darkness two women and a man stopped their donkeys at the top of the hill and awaited the guide whose slower animal had been left behind on the steep ascent.

"Guide," said the younger woman sharply, as he approached, "I thought you told us we should reach Jerusalem before nightfall."

"And so we would, mistress, had not the rain delayed us half the day at the brook Berek. We cannot well travel farther in the darkness. I would that you would stop in the village yonder for the night."

"What town is it?" asked the man who had drawn his donkey close to the young woman's so that he might take her hand in his.

"Bethlehem."

She removed her hand from his grasp and turned to the stout, heavily-shawled woman at her side. "Midwife," she said, "shall we stay here at Bethlehem or go on? Because my husband is a priest, I have prayed long that my child should be born near the Temple."

"We cannot surely go farther, my mistress." The midwife's voice was eager, for she was tired with the way and with the complainings of her mistress. "Rest yourself here in Bethlehem: it will be dangerous for one in your condition to travel in the night."

"And besides," added her husband, "we must stop in Bethlehem soon, for there has gone forth a decree from Caeser Augustus that every one should go to his own city to be enrolled. And we are of the house and lineage of David: we must come to Bethlehem. If we stay here this night we could enroll in the morning; then go on to Jerusalem."

"Well, I'll stay, but I pray that my first child shall not be born in Bethlehem," she replied querulously.

The husband made no answer except to urge his animal on. In a few minutes with the aid of much shouting and beating by the guide, their tired beasts had brought them to the door of Bethlehem's inn.

"What!" stormed the wife when the little innkeeper had explained for the second time that he had no room for them, "You haven't a single room left. You must have a room for *me*. I cannot stay outside. And my husband! He is of the house and lineage of David. Have you no regard for the royal line? He is a priest. Do you not care for your Church and provide for her ministers?"

The innkeeper was obviously impressed by the reference to the royal line. He pondered a moment before he answered. Then he said slowly, "It is but a moment since I gave the last room to a peasant from Nazareth and his wife. They would perhaps be willing to give the room to one of David's line and to a priest of the Lord. There they are entering the room now."

Looking through the gate they could with difficulty discern across the backs of kneeling camels and calm, meditating donkeys, someone entering the darkened doorway of a room on the other side of the courtyard.

The wife turned in tears to her husband, but his face offered so little encouragement that she was about to scold him for his helplessness when the midwife prevented her by addressing the innkeeper. "They are poor peasants, you say, who have just taken the last room? My master is a very rich man, and my mistress *must* have a room." Then turning to the priest, she said loud enough for the innkeeper to hear, "If my master would give this good man some money, he might be able to induce the peasants to give up their room. Shekels are often the saviour of travelers."

Soon the innkeeper was hastening across the courtyard with the gold which the priest had given him to bribe the last arrivals to leave their room. The darkness grew deeper and the chill air more penetrating in the few minutes he was away. But the good news he brought conquered both gloom and cold, for he reported that the peasants had vacated their quarters, and that now the room awaited the priest and his wife and her companion. Once there, a bite to eat, a prayer offered, and all three were soon asleep.

* * * * *

It was after midnight when they were awakened by voices at their bedside. In the light of a flaring torch which the innkeeper carried the startled priest and his companions could see grouped about the door four or five white faces.

"Master," stammered the innkeeper, "Take your gold. God forgive me that I ever touched it." And he dropped, as if it were a burning coal, a shining gold coin on the floor.

"My good man, I knew not you kept this money. I thought you had given it to the peasants to depart from the room. Ah, but I see. There is only one piece here. You have given the other to them."

"No. Curse me! I gave them nothing. The husband protested against giving up the room on his wife's account, but the woman prevailed upon him to go, for, she said, your wife's need might be greater than hers. She

(*Continued on page 99*)

The Woman's Auxiliary Department

Edited by CLARA M. BREED

Pulling Together

The Church year in one way is closing in the last weeks of Trinity, and yet with Advent comes the new responsibilities in opportunities presented to those who must advance our Lord's work in season and out. The Missionary work which our Auxiliary stands for will not go forward if we do not "pull together" and, where large or small bodies of men or women are working in a Parish or Diocese, it would seem that if each one could avoid a disposition to criticize unfairly those who perhaps work on different lines from themselves, the result would make for a stronger advance.

The self-righteous attitude so common in so many of us is absolutely contrary to the spirit of Christ. A spirit of willingness to see the viewpoint of our co-worker and to avoid harsh judgments would surely promote our cause. The spirit of those really at work for the *best* will come out and, as Christ says, "By their fruits ye shall know them." We are "Witnesses." Many of us can neither spend large sums of money, nor go to faraway posts to carry the Cross, but we can all at home avoid captious criticism, and in surrendering our will to His, help to "Win the World" instead of the world winning us.

The last of October saw a departure in the Committee on Indian Work. We have a Chairman in that Committee who always has an original plan for coming in closer touch with the missionaries in the field. When next we meet, there will be messages from California, Nevada, Utah, Arizona, New Mexico, Wyoming, Wisconsin, North and South Dakota; although from the latter district we hope to hear also from Bishop Burleson, who may be at that meeting. The plan for hearing from these posts was that volunteer delegates should take names of women missionaries and write to them asking as to their *work* and their *welfare*. This seems a very broadening and helpful step. It was interesting to hear from one of the oldest schools in the Colored work, that of St. Augustine in Raleigh, N. C. To those who know of the vast numbers of our colored brethren in the South, the necessity for education in all branches is very obvious, and St. Augustine stands not only for education, but for the training of leaders to go out among their people afterwards. Bishop Delaney, one of our Suffragan colored Bishops, owes his training to St. Augustine's, and his wife also was a graduate from there.

New Mexico has two ardent workers from whom we hear of from time to time and we always feel encouraged to think of these men influencing many around them. One is the Rev. Charles Baker, who is working at Farmington among the Indians, and the other is the Rev. Hunter Lewis at Messilla Park, who recently spoke at the Domestic Committee, and for whom the Committee hopes to raise money for a much-needed automobile. No missionary from the faraway districts ever seems discouraged or hopeless, and therefore is able to present an interesting picture of the work. Miss Bartberger was no exception to this rule when she spoke at the Domestic Committee in the interest of Christ Church Mission, Anvik, Alaska. She is matron and with two other women workers (no nurse nor doctor) they take care of twenty-five or more orphaned or partly orphaned children. The Diocesan Committee enjoyed a message from the Rev. Dr. Tuke, of Lansdowne, who chose out of some twenty headings the theme of *Adult Ignorance,* and the business of the Church to remedy it: partly by getting the adult when a child and partly in Church by weekly instruction.

The Rev. John R. Hart told of an illustrated lecture to be given on the nights of December 12 and 13 in Witherspoon Hall for the work of the Chapel of the Transfiguration. The lecturer is Mr. Stephen A. Haboush, a native Galilean who was a shepherd boy and who was educated in American universities. It is hoped that every seat will be sold for both evenings. The Diocesan Committee has appointed a committee to look into further needs of St. John's Settlement House.

Mrs. Woodward announced that the Speakers' Bureau has grown so that a new office has been established for this work on the third floor of the Church. Miss Henrietta Washburn has been installed as Chairman. This office will free the Executive Secretary for many other demands.

DEVOTIONAL DAY SERVICES

It was a rare privilege to attend the Devotional Day Services of the Women's Organizations of the Diocese, on November 15, in Holy Trinity Church and Parish House. The afternoon meeting, at which Bishop Slattery made the address; the Conference which followed in the Parish House, led by the Rev. M. E. Peabody, and the closing Devotional Service in the Church at night, when Bishop Slattery more than repaid those who were present.

Bishop Garland, at the 3.30 gathering in the Church, introduced Bishop Slattery as no stranger to the Diocese, and spoke of the many links which connect the Pennsylvania Diocese with the Diocese of Massachusetts, especially as we met in Holy Trinity Church, where the great Phillips Brooks, afterward Bishop of Massachusetts, ministered in Philadelphia.

Bishop Slattery in his address brought out in a wonderfully suggestive way the subject of Confirmation. Mr. Peabody, Rector St. Paul's, Chestnut Hill, and

Chairman of the Field Department of the Diocese, at the Conference in the Parish House at 4.45 o'clock, brought out what he described as some of the "high spots" of the Clergy and Lay Conferences held at the Church Farm School in the latter part of October, a report of which Conferences appears elsewhere in this issue of THE CHURCH NEWS. The Rev. Elmer E. Schmuck, one of the Field Secretaries of the National Field Department, referring to our obligations as individuals and as Parishes to meet the needs of the whole Church said it is nonsense to dodge the money part. "Read your Gospels," he said, "and you will find Christ said more about Stewardship than he said of Prayer."

At the evening closing service Bishop Slattery left a final message of the Holy Spirit. "The best Bible study," he said, "is the story in the four Gospels. Christ is the perfect example of Humanity. Yield yourself to Him. To be human is to be kind and generous and loving." Bishop Brooks was asked the secret of his life. His answer was that the only secret he knew was the consciousness of his Master's Presence.

UNITED THANK OFFERING

The Autumn Conference of United Thank Offering Treasurers was held in the Church House on October 26, with seventy-eight Parish Treasurers present, some of them coming into town from distant Parishes. Miss Alice Gregg, a United Thank Offering missionary of Anking, China, came over from New York, where she is studying for a degree, and gave a talk full of interest and vision.

The Offering on that day was $6728.72, and since that time it has increased to $10,380.31, with a number of Parishes yet to be heard from.

The sum in bank for the Triennium of 1925-1928 is $52,180.85.

This is a UNITED Offering because its ideal is to include every woman in the Church as a giver, and to support every woman in the field.

It is a THANK Offering because it is given to God as a visible token of our gratitude; and it is an OFFERING because it is given willingly and not in any sense as an obligation.

A tenth of the Offering presented at General Convention is always set aside as a Pension Fund for sick or retired workers; the income from two former Offerings pays the salary of Bishop Rowe—our only son; several thousand dollars is used for the erection of new buildings in the field—fourteen have so far been built; and the salaries are paid of 224 women all over the world, in our own South and West, from Alaska to Panama, and from Liberia to Japan.

WOMAN'S AUXILIARY SPEAKERS' BUREAU

The Speakers' Bureau is now located in Room 32 of the Church House, with the following office hours:

Monday 10-1
Wednesday 10-1
Friday 10-1

All calls in regard to speakers for the Parish branches of the Woman's Auxiliary should be made during these hours.

May we urge again that all gifts to speakers for objects included in the Budget be sent through the Central Committees at the Church House. In this way we may make our gifts count towards reducing the Diocesan deficit on the Quota.

Will those Auxiliaries which plan to have speakers regularly throughout the winter kindly notify the Speakers' Bureau as soon as possible?

The earlier the request is filled the more possible it is to secure the speakers wanted.

Some Auxiliaries have already made out their programs for next May. By so doing the chances of disappointment are greatly diminished.

"Like a mighty army moves the Church of God," and we, by our Thank Offerings slipped from time to time in our little blue boxes, and our prayers, are doing our part toward the support and encouragement of those brave soldiers at the front, who, far from home and friends, are giving their lives in carrying the gospel of Love and Light into the dark places of the earth.

Faithfully yours,
HANNAH C. BAKER,
Diocesan Treasurer.

MISSION STUDY CLASS ALUMNI MEETING

Before the present conditions in China the Rev. Mr. Tseng received $240 a year salary; now, expenses having increased seven times, his salary is but $390.

To arouse fresh interest in his work was the purpose of the Autumn meeting of the Rosalie L. Mitchell Mission Study Class Alumni, for the Alumni has for twenty years made itself responsible for Mr. Tseng's salary. Fifty-eight members were present and heard Miss Mabel Sibson, a United Thank-Offering worker from Anking tell of the work at Trinity Mission. She told her story so simply, without attempting to play upon the emotions, that she left every one convinced that the work done by Mr. Tseng is of the most vital importance. Casually, she spoke of dealing with serious diseases in her dispensary work. A smallpox patient, encountered on the street, met the remark, "You should be at home and in bed," with "This is of small importance, it is only smallpox and I must work." So disease spreads. When the revolutionary government closed the schools Mr. Tseng, at the risk of his life, taught the pupils who would come to his house. So the work was held together till the schools were reopened.

Chinese food.

This spirit of utter self-giving showed all through the account of Mr. Tseng's work. The Alumnae is much interested in the Tseng family. There are eight children, the eldest a medical doctor having completed his work in Philadelphia. One of Mr. Tseng's daughters is a graduate of the Peking University. At the close of the meeting a member was heard to remark, "We are most fortunate to have such a remarkable man and faithful priest as Mr. Tseng to represent us in China, and there should be no difficulty in raising the additional $150 for his salary."

The following officers were elected to serve for three years: President, Mrs. John E. Hill; Vice-Presidents, Mrs. W. W. Arnett, Mrs. Crawford, Mrs. Haines; Treasurer, Mrs. K. Downing; Recording Secretary, Mrs. H. F. Baker, and Corresponding Secretary, Miss Madeline A. Hart.

THE CHURCH MISSIONARY CALENDAR

The 1928 edition of the Church Missionary Calendar is now ready and is being sent to many different Dioceses and Missionary Districts. From all parts of the world requests come for this publication, which had its origin in the Diocese of Pennsylvania.

Every Missionary Bishop has written a page.

Bishop Garland has contributed the beautiful Foreword on "Fellowship."

Would you know where the Church in America has been asked to help in India. Read the page entitled, "Opportunities in India."

Do you earnestly desire to help China in her hour of wild confusion? Use the beautiful Litany for China written by Bishop Huntington.

Are you a teacher? You will appropriate and use the Prayer for Teachers on the page entitled, "Church Schools and Colleges."

The College of Preachers, of which Bishop Rhinelander is Warden, one of

the new ventures of the Church, is also one of the new features of the Calendar in its terse but explanatory paragraphs.

On the Christmas and Easter pages are vignettes of the Church's work in prison, in hospitals for the insane, among the lepers, and in the far-flung regions of the world. They testify that the gift of the Incarnation and the Risen Life is for all who will accept.

The Bishop of Cuba writes, "We all appreciate the Calendar very much and think that it is a valuable help in the work."

They may be procured at the Church House.

L. W.

GIRLS' FRIENDLY SOCIETY

Echoes from the G. F. S. Jubilee Meetings in Boston

Fifty years is a good age for a person, but for a society it is only long enough to firmly establish itself and to demonstrate its usefulness; that is why the National Council in planning the Boston meetings chose to turn their eyes to the future rather than to look backward. They chose as the theme of the meetings, "Widening Horizons," and each gathering pointed out to us some direction in which lay new fields for usefulness.

Among the matters of business transacted by this Council one is of especial interest to Pennsylvania. Miss Margaret Lukens, who for years has been the Branch President of Calvary Branch in Conshohocken, has been elected the National President.

Over 1350 persons registered at the Council headquarters, nearly 1000 attended the International dinner, and over 1000 were present at the Missionary luncheon. These are merely numbers, but in this case numbers are significant because they are indicative of country-wide interest. At the great Festival Service on Sunday, November 6, the Presiding Bishop of the Church preached to a congregation of over 2000 people. Even Trinity Church was taxed to its utmost capacity to house this vast army of women and girls that had gathered from all parts of the country.

An interesting feature of the meetings was the dividing up of the delegates into small discussion and interest groups. Here in groups of forty or so the problems confronting the Society were discussed in a more intimate way than would have been possible in a great mass meeting.

To lead our morning devotions we were most fortunate to have Dr. Adelaide Case, of Columbia University. Still ringing in our ears as we left Boston

(*Continued on page 106*)

Letters in Relation to Woman's Auxiliary

Following is a copy of a letter received by Mrs. Woodward and her reply thereto.

"MRS. GEORGE WOODWARD,
"Philadelphia, Pa.
"DEAR MRS. WOODWARD:

"At the last meeting of the National Council, October 12, a resolution was received from the Department of Missions meeting October 11, suggesting 'to the National Council that it is both desirable and expedient to define more definitely the exact status of the Auxiliary in its relation to the National Council, and resolved, further, that it is the judgment of the Department that through the National Council a word of assurance should be given the Auxiliary at this time, that it is the mind of the Council that the work of the Auxiliary should go forward unimpaired and unhindered.'

"The Presiding Bishop referred this resolution to a committee of four which should carefully consider this resolution, and report to the National Council at its next meeting in December, what in its judgment should be the action taken by the Council in its response to this resolution.

"The Committee met immediately after the meeting of the Council and decided that it was desirable to secure a representative expression from as many as possible of the leaders of the Auxiliary throughout the country before any further consideration of the matter submitted to it. The Committee meets again on November 9.

"I am writing, therefore, under instructions from the Committee, asking a full, free, and frank expression of your understanding as to the present status of the Woman's Auxiliary, together with such observations from your own experience as will aid the Committee in making an intelligent and effective report to the Council along the lines indicated by the resolution submitted.

"As the time is very short for gathering the various answers to this letter, may I urge upon you the importance of replying at your earliest possible convenience.

"Very sincerely yours,
"WM. H. MILTON,
"Secretary of Committee."

"October 21, 1927.

"November 2, 1927.
"THE REV. WILLIAM H. MILTON, D.D.,
"St. James' Church,
"Wilmington, N. C.
"MY DEAR DR. MILTON:

"In response to your letter of October 21, a representative committee of the Executive Board of the Woman's Auxiliary of the Diocese of Pennsylvania sends you the following reply:

"Our understanding of the object of the Woman's Auxiliary is set forth on page 5, chapter 1, of the Manual published by the Church Missions House, a marked copy of which is enclosed and from which we quote:

"'The women of the Church organized to help the National Council in its work of bringing Christ's Kingdom to all men everywhere. It is auxiliary to the National Council.

"'The Church does its general national and international work through the National Council, in its six departments—Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity, and Field. The Woman's Auxiliary assists all these departments, thus co-operating in the whole program of the Church, at home and abroad.

"'In forwarding the work of the Church, which is Christ's Body, organized by Himself to carry out His work of Redemption, the Woman's Auxiliary is serving her Master, ministering to Him, and trying to do His will.'

"and our understanding of the status of the relation of the Woman's Auxiliary to the National Council on page 9, chapter 2:

"'When the National Council was formed in 1919, the Woman's Auxiliary, at its own request, was made auxiliary to the whole National Council. It, therefore, became auxiliary to all departments, and thus enlarged its scope of work to include Religious Education and Christian Social Service as well as Missions and Church Extension.'

"Our observation of the Woman's Auxiliary leads us to recommend that emphasis be laid upon the strength and inspiration of having an Auxiliary in every Parish, even very small Parishes and Missions, as it relates all women to the work of the whole Church, and we further recommend that the national officers of the Woman's Auxiliary and the Field Department promote wherever possible formation of such branches.

"November 2, 1927.
"Department of Religious Education:

"The Woman's Auxiliary desires to co-operate in every possible way with the plan of the Department of Religious Education, but in view of the unquestioned value of the Mission Study Classes as set forth in page 13, paragraph 2 of the Manual:

"'One of the outstanding accomplishments of the Woman's Auxiliary is its contribution to the missionary education of the Church. The first mission study classes were formed in the Auxiliary, was her uncompromising challenge to

(*Continued on page 102*)

The Editor's Book Shelf

The Book of Daniel. By Dr. James A. Montgomery.

Dr. Montgomery's commentary is an example of the best sort of modern scholarship and is worthy of its place in the International series. It is marked by erudition, thoroughness and critical acumen. Such a volume causes at once admiration and despair in those who, though not scholars themselves, recognize scholarship in others.

There is fascination in studying such a work, but it is not light reading. It is not to be recommended to the tired Sunday School teacher preparing her lesson on Saturday night. One who can read French, German, Latin, Greek, Hebrew and Aramaic will be able to understand most of it, but some knowledge of Arabic, Akkadian, Coptic and Persian will be found useful.

This commentary is primarily philological and necessarily concerns itself with nice distinctions in the details of oriental languages which most of us cannot intelligently follow. But that does not mean that it is a useless book for all except technical scholars. No one is justified in attempting to expound the Book of Daniel who ignores this commentary. And it must not be supposed that Dr. Montgomery is incapable of writing lucid and stimulating English. Never verbose or loosely rhetorical, he is always clear (save for abbreviations) and informative, often illuminating, and occasionally startling with insight and imaginative phrasing. Where, outside of the better poets can be found a sentence that more perfectly combines the restrained but expansive power of a great idea with flowing, mellow, sonorous words that just fit it, than this: "The immutability of the divine purpose is stated in a solemn formula like the tolling of a heavy bell"? Writing of the strange image of Chapter 2, he says: "It is the man-made and hand-made construction of the kingdom of this world that the narrator would portray. The figure stands there stiff and stark, the product of human law and convention at their best and truest, but a lifeless creation. Over against this appears the mobile, supernaturally moving stone, coming how and whence none knows, which, as is true of the cosmic forces, crumples up that proud and complacent work of human art."

Strict exegesis and an unwillingness to go beyond what the facts warrant indicate the scientific temper, and when facts are insufficient to support any conclusion the author is content to suspend judgment and leave the matter in doubt. So the reader frequently runs upon such admissions as these: "The present writer is therefore inclined to leave it an open question." "It is vain to expect to know what was meant." "It is an unexplained crux, and many attempts have been made in forcing the Hebrew or pressing its natural sense without any sure results." "Many problems of interpretation must be left *sub judice.*" "The epithet is entirely obscure."

It is the combination of patient, critical scholarship and disciplined literary imagination that gives distinction to Dr. Montgomery's commentary. That he uses these more subtle tests in arriving at decisions he himself is aware, for in discussing a theory of the Apocryphal additions to Daniel, he says: "The present writer at first, years ago, hailed Rothstein's view as correct. Subsequent cooler consideration has made him renounce it, not for reasons philological or critical but dramatic. Which is all a matter of taste!" He insists that the book is realistic and is to be interpreted as applying to the history of the Maccabæan period, and so he passes over with a bare mention "the exuberant Millennarian interpretations, which have come into great vogue again in England and America." But the method of the Book of Daniel is that of imaginative literature. "If the book be regarded as a work of religious romance, it becomes entirely intelligible." "The writer would briefly express his growing admiration for these religious tales as examples of the story-telling art." "They are admirable as examples of the short story; each one has its definite theme, and each is composed with notable dramatic art." So, with reference to the Visions, he "acknowledges that there is a predominant element of the intellectual and of the artificial in a certain sense; there is deliberate use of the facts of historical knowledge and of elaborated symbols. But this is art of the same kind as appears in Dante or in Bunyan's *Pilgrim's Progress;* it is primarily literary art. And this includes the artifice of ascribing the visions to an ancient Daniel, in which respect the Visions follow the Stories and an ancient tradition of that kind of literature."

A. A. Ewing.

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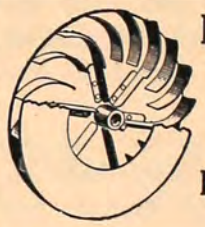

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(*Continued from page 94*)

would take no money. And you, midwife," he cried, seizing the startled woman by the hand, "you shared with me my infamy, for you demanded that I give you one of the coins for your suggestion to your master. Come with me to the cattle-shed, for these shepherds who have come from the hills have much upset me with a story that the woman whom I put out of this room has borne a son in a manger. She may need your help. You shall be midwife for this wife of this carpenter of Nazareth."

When the innkeeper had dragged the woman away in spite of her struggles and the loud protest of her mistress, the priest cast his cloak about him and stepped out into the courtyard. "How bright the stars are tonight," he mused. "And that one star overhead. Verily 'the heavens declare the glory of God and the firmament showeth His handiwork.' On this still night-laden air I can almost believe that the stars are singing together and the angels of God responding for joy."

"Shut the door," his wife called. "It's cold in this hovel, and I want to go to sleep. God grant we may be in Jerusalem ere another night comes! The Lord has shown no favor to this town. We must hurry lest our first child be born in Bethlehem."

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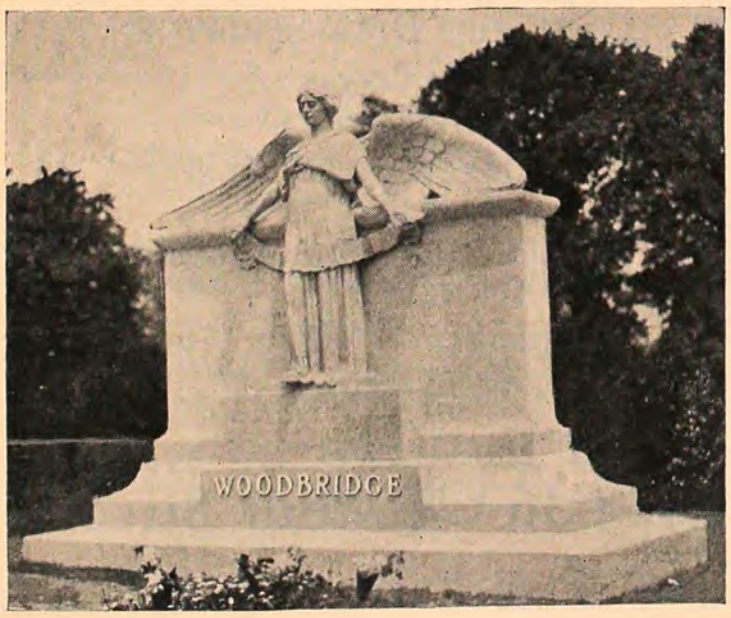

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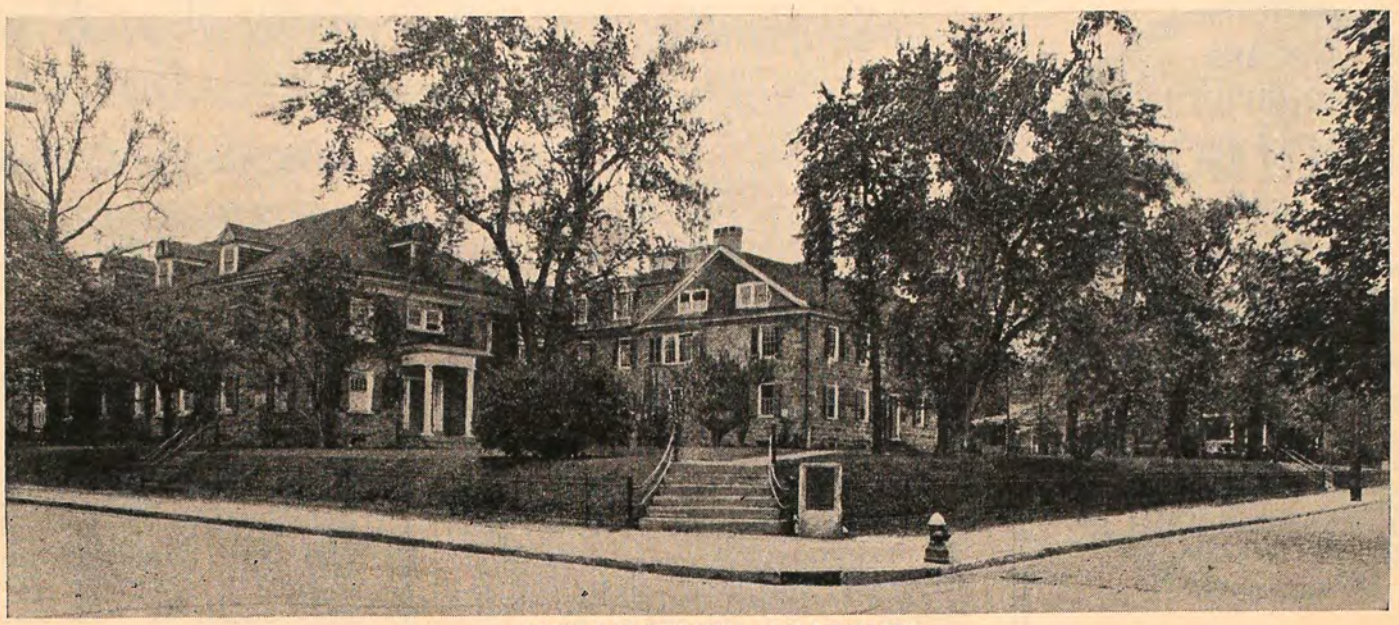

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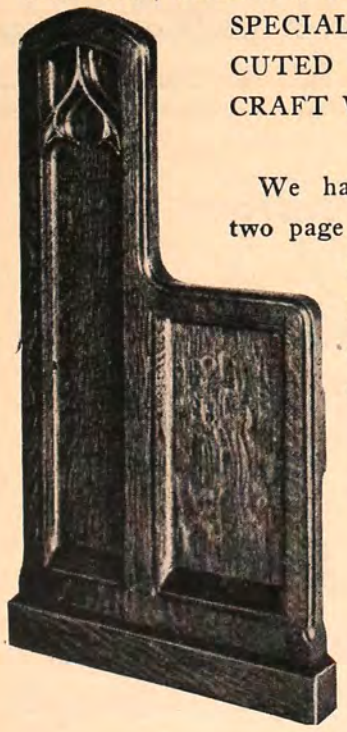

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(*Continued from page 97*)

mould our lives according to Christ's standards; "For still," said she, "this and the continual emphasis laid on missionary education has borne fruit throughout the nation and in foreign lands in a marked increase in interest, gifts and devoted service.'

"We recommend that no action be taken by the National Council which would change the status of our Educational Secretaries, or hamper the growth of our Mission Study Classes.

"Department of Christian Social Service:

"We co-operate with the Department of Christian Social Service as well as the Department of Missions through our Supply Bureau. The value of having this as a department of the Woman's Auxiliary enables us to organize the labor of hundreds of women, thereby interesting them in the whole work of the Church.

Department of Finance:

"We co-operate with the Department of Finance through our United Thank Offering, which, while a free-will offering of all the women of the Church, is collected and administered by the Woman's Auxiliary, and through our Corporate Gift which is the great organized effort for the advanced work of the Church Program.

"Department of Publicity:

"We co-operate with the Department of Publicity through the information given at our meetings by giving opportunity for Missionary speakers and through the intimate knowledge that could not be gained any other way.

"Field Department:

"We co-operate with the Field Department in every Diocese by our preparatory work, thus aiding them with their Institute and Program meetings.

"As the work of the National Council grows and develops we hope that the Woman's Auxiliary will keep pace with its development.

"Sincerely yours,

"GERTRUDE H. WOODWARD.
"LEA F. HILL."

For the Committee: Mrs. George Woodward, Mrs. Charles R. Pancoast, Mrs. J. Alison Scott, Miss Anne R. Dickson, Mrs. James Bullitt, Miss Laura Bell, Miss Elizabeth Brown and Mrs. John E. Hill.

Humility is like a star
Which trembles while it shines,
And through its trembling brighter seems to be.

—G. W. Moore.

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

AN APPRECIATION

The death of Miss Ann Hubbard on October 15, 1927, is noted with deep regret by the Diocesan Committee of the Church School Service Program.

For long years Miss Hubbard labored faithfully for the Juniors of the Diocese of Pennsylvania and trained and inspired many Diocesan leaders.

Though ill health forced her to retire from active work several years ago, her influence is still strongly felt throughout the Diocese, especially by those who were fortunate enough to have been members of her Mission Study Classes. Her missionary zeal and untiring devotion were a wonderful inspiration to all who knew and loved her.

May all of us be grateful for the example of this fine Christian life!

ANNE McCULLOH HUBBARD

In the death of Anne McCulloh Hubbard on October 15, 1927, the Church as well as a large circle of devoted friends have met with a great loss. For her there is rejoicing that her suffering is ended, and that she is re-united to the family she loved, of which she was the last of seven brothers and sisters.

Miss Hubbard was born September 26, 1866, at Westerly, Rhode Island, where her father, the Rev. John Parkinson Hubbard, was then Rector, and was a descendant of Hubbard, the first historian of New England, and prominent at Harvard University. Her maternal grandfather, Mr. McCulloh, a Southerner, was at one time Comptroller of the Currency at Washington. Her father moved to Philadelphia when she was a child, and her closest associations have been with this Diocese. For seventeen years she was Secretary of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary, and though obliged by ill health to resign in 1922, her interest never flagged in the work or workers, with many of whom she kept in close touch until the end.

To a deeply spiritual nature, which bravely met the limitations and disappointments of her life, was added a keen mind, which she devoted unsparingly and with great ability to the training of young leaders in the Church, many of whom rise up in this day and call her blessed. Truly it may be said of her, "She being dead yet speaketh."

L. G. B.

Philadelphia, November, 1927.

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MRS. ALLEN EVANS

At a meeting of the Female Protestant Episcopal Prayer Book Society of Pennsylvania, held on Tuesday, October 25, the following resolution was passed:

"Be It Resolved, That it is with exceeding regret and sorrow and a sense of profound loss that this Society records the death of its President, Mrs. Allen Evans, on October 15, 1927. It is very hard to realize that she has left us and that her buoyant happy spirit, which has so long been the guide and inspiration of the Society, will now only be a memory—a memory, however, which will still guide and help and endure.

"Mrs. Evans became a member of the Society in 1892 and since 1916 has held the office of President; always at her post when able and constantly urging the members to further effort the Society has, consequently, grown both in numbers and work under her fostering care;

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(THIRTY FIFTH YEAR)

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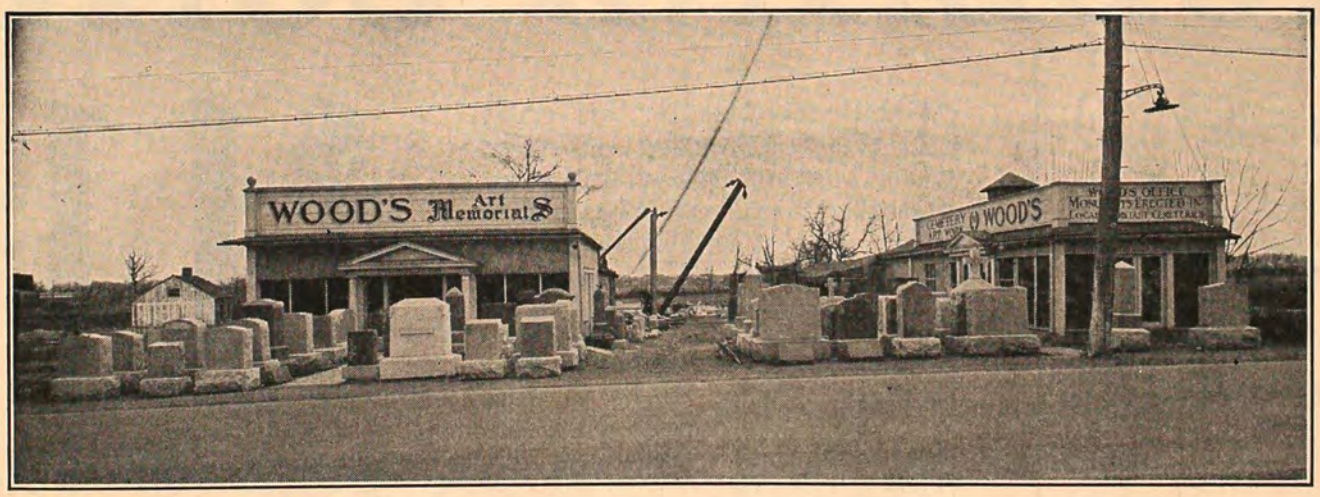

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her advice was sound and conservative while progressive in outlook and it has seemed to the members as if she herself was the very spirit of the Society and typified the best aims and objects of it.

"It Is Also Resolved, That this resolution be written into the minutes, published in the Church papers and sent to her family as a slight token, though an inadequate one, of the great esteem and love in which she was held by the members of the Society."

EMMA BLAKISTON,
Secretary.

MRS. CHARLES J. STRING

We, the members of the Board of Managers of the Young Women's Boarding Home Association, here record our great loss in the death of Mrs. Charles J. String, the devoted and self-sacrificing friend of the Boarding Home.

Elected to the Board in 1892 she served faithfully for thirty-five years; for twenty-three of these years she was the untiring president of our Association, giving wise and constant supervision to the house and personal and affectionate interest to the girls. For one year she lived in the Boarding Home as House Mother in order that she might have complete understanding of the work under her direction; this thoroughness was characteristic of her way of service.

Truly, her life was a daily offering to God for her fellowmen:

Almighty and everliving God, we yield unto Thee most high praise and hearty thanks for all the wonderful grace and virtue declared on all Thy saints, who have been choice vessels of Thy grace, and the lights of their several generations, especially for the life of Thy servant, Jane String; most humbly beseeching Thee to give us grace so to follow the example of their steadfastness in Thy faith and obedience to Thy holy commandments, that at the day of the General Resurrection, we, with all those who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

The flower that follows the sun does so even on cloudy days.

Art little? Do thy little well, and for thy comfort know,
Great men can do their greatest work no better than just so.

—*Goethe.*

(*Continued from page 97*)

great Galilean is too much for our small hearts."

At the International banquet Bishop Oldham, of Albany, spoke very eloquently on the topic, "Our World in the Making." He claimed that all foreign policy should be based on Christian principles, as was the settlement of the United States-Canadian border.

Most of us were privileged to see the pageant, entitled "The Horizon of Tomorrow," that was presented by 805 members from seventy-two Parishes in New England. The pageant gives the story of the inner life of any girl of today in her search for love, in work and play and service and worship, through her relationships with her family, her friends and the world about her.

Those of us who were present at Boston came home inspired with renewed enthusiasm for our work, and humbled with the consciousness of our own limitations. With John Oxenham we pray:

"God grant us wisdom in these coming days,
And eyes unsealed that we clear vision see
Of that new world which He would have us build
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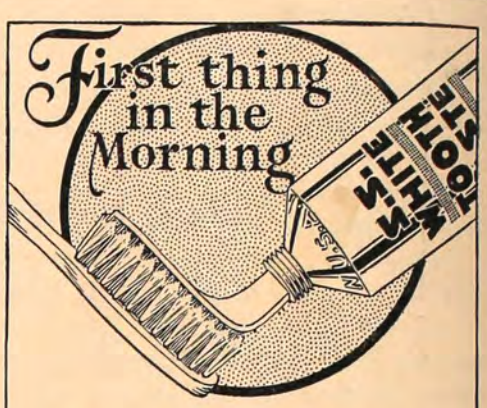

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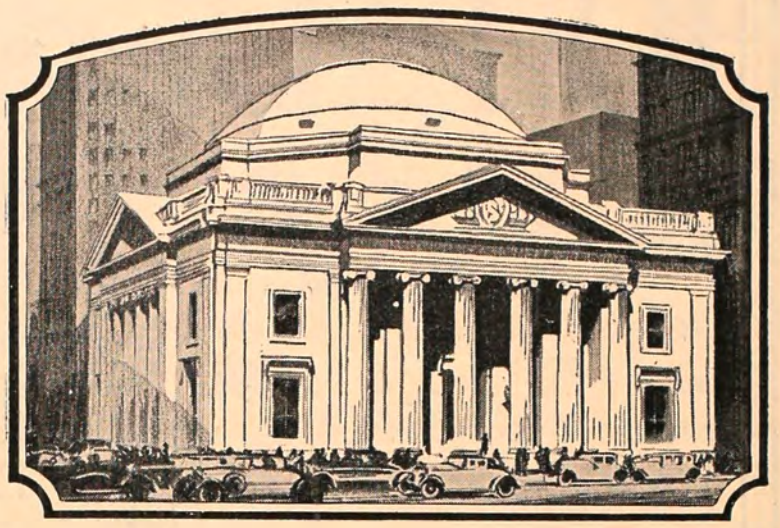

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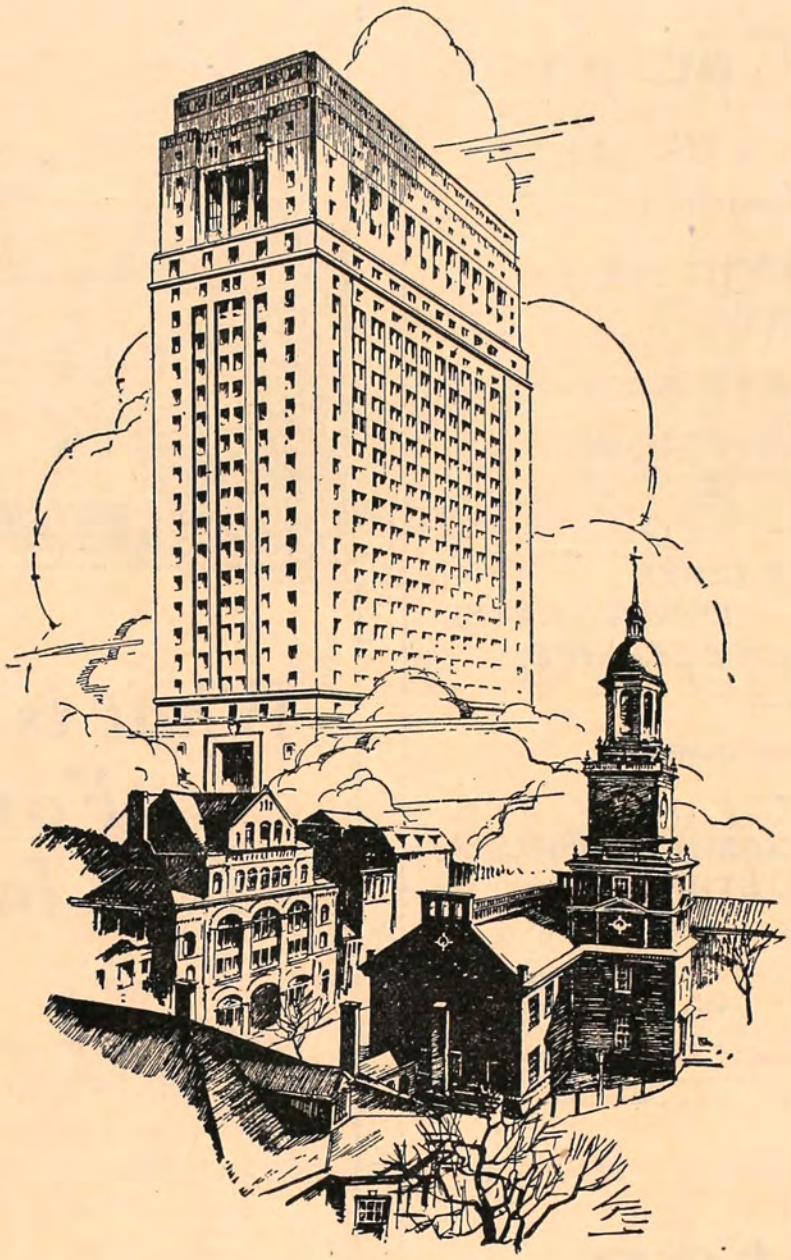

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